THE SECOND Part of the Booke of Christian Exercise, appertaining vnto Resolution.

OR

A Christian Directory, guiding all Men to their saluation.

¶ Written by the former Author, *R. P.*

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Psalme 27. verse 4.

One thing haue I requested of the Lord, & that I will demand still, which is, to dwell in his House all the dayes of my life, to the end I may know and do his will.

Printed by W. Iaggard, for Simon Waterson, dwelling in Paules Church-yard, at the Signe of the Crowne.

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TO THE CHRISTIAN Reader health.

COurteous Reader, not many yeares since, a Booke was published, Of Christian Exercise, apperraining to Resolution, written by a Iesuite beyond the Seas, yet an Englishman, named M. Robert Parsons, which booke M. Edmund Bunny having diligently perused, committed to the publique view of all indifferent iudgements: as glad that so good a matter proceeded from such infected people, and that good might rise thereby to the benefit of others. Since the manifestation of that Booke, the first Authour thereof, named M. Parsons hath inlarged the same booke with a second part and new Additions, wherein he hath concluded and finished his whole intent of the Resolution, and that upon special causes as himselfe sets downe in the Præface in this Manner.

Being admonished by the writinges of many, that since the publishing of my first Booke, it hath beene misliked in two principall pointes. First, that I speake so much of good workes & so little of faith. Secondly, that I talked so largelie of Gods Iustice, and so briefly of his Mercie.

cy. Beside conceyning by the information of many, that diuers persons hauing a desire in themselues to reade the former booke, but yet being weake and fearefull to bee touched so neere in conscience as they imagined that booke did, durst neuer intermeddle therewith, beeing informed there was nothing in the same wherwith to entertaine themselues but onelie such vehement matters of perswasion as wold greatly troubl'e and afflict them. For remedy of which inconuenience, I haue framed this second part of that worke, and therein inserted diuers Chapters & Discourses of matters more plausible, and of themselues more indifferent, wherewith the Reader may solace his minde at such times as he findeth the same not willing to settle the spurre of a more earnest motion to perfection.

Heereupon grew the occasion of framing his second Booke, which being perused by sundry learned men, who haue thought it as worthy to be seen as the first is now (Gentle Reader) presented to thy view: reade it indifferently. and iudge thereof as thou findest occasion.

OF

OF THE MANIFOLD perils that ensue to the World by Inconsideration.

And how necessarie it is for euery Man, to enter into cogitation of his owne estate.

CHAP. I.

THE Prophets and Saints of Almighty God, who from time to time haue bene sent by his mercifull prouidence, to aduertise and warn sinners of their perilous estate and condition for sin, haue not onely foretold them of their wickednes, and imminent danger for the same, but also haue reuealed the true causes thereof, whereby they might the easier prouide remedy for the inconueniences to come.

Such is the charitable proceeding of our most mercifull Lord with the children of men. And among other causes, none is more general or oftner alleadged, then the lack of consideration; by which, as by a cõmon snare and deceite of our aduersarie most

most men fall into sin, and are holden also perpetually in the same, to their finall destruction, and eternall perdition. So Esay the prophet speaketh of the careleſſe Nobilitie and gentry of Iury, that gaue themſelues to banquetting and diſport, without conſideration of their duties toward GOD, repeateth often the threates of Woe againſt them, and then he putteth downe the Cauſe in theſe wordes; *The Lute, and Harpe & Timbrel, and Shalme and good Wine abundeth in our banquets, but the woorkes of God you reſpect not, nor haue you conſideration of his doings.* And then enſueth, *Therefore hath hell enlarged his ſoule, and opened his mouth without all meaſure or limmitation, and the ſtout & high, and glorious of this people ſhal deſcend into it.*

Esay 5.

Heere are two cauſes, as you ſee, and two effects linked together, of theſe Iewes damnation, the one depending of the other. For, as good cheere and ſenſuality, brought theſe men to Inconſideration of GODS workes and proceeding toward ſinners: So Inconſideration brought them to the mouth and pits brimme of Hell. I ſay that Inconſideration

of

of Gods workes towardes Sinners? brought many to this perill, for that it followeth in the very same place: *And the Lord of hostes shall be exalted in iudgement, and our holy God shalbe sanctified in iustice*: as it hee had saide, that albeit you wil not consider now Gods iudgements and iustice amidst the heat and pleasure of your feasting, yet shall hee, by exercising the same vpon you hereafter, be known, exalted and sanctified throughout the world. The like discourse makes God himselfe by the same prophet, Esay 47. to the Daughter of Babylon, and by her to euery sinfull and sensual soul, figured by that name. Come downe saith he, & sit in the dust thou daghter of Babylon, thou hast said, I shall be a Lady for euer, and hast not put vpon thy heart the things that thou shouldst, nor hast thou remembrãce of thy last end.

Now therfore harken thou delicate Daughter, which dwellest so confidently, ther shal come vpon thee an euill, whereof thou shalt not knowe the Off-spring, and a calamity shal rush vppon thee, from which thou shalt not bee able to deliuer thee. A misery shall ouertake thee vpon the

sodaine, which thou shalt not know, &c.

Holy Ieremy, after he had weighed with himselfe what miseries for sinne the Prophets Esay, Amos, Hosea, Ioell, Abdias, Micheas, Nahum, Sophonias, and himselfe, (all which Prophets liued within the compasse of one hundred yeares) had foretold to be imminent vpon the Worlde: not onely vnto Samaria and the ten Tribes of Israell, which were nowe already carried into banishment to the furthest parts of the east, but also to the states & Countries that most flourished at that time, (as by name to Babylon, Egypt, Damasco, Tyrus, Sydon, Moab, and finally to Ierusalem and Iudea it selfe, which he forsaw should soone after most pittifully be destroyed) when he saw also by long experience, that neyther his wordes, nor the words and cryes of the other forenamed prophets could any thing moue the harts of wicked men, hee brake forth into this most lamentable Complaint, *Desolatione desolata est omnis terra, quia nullus est qui cogitet corde*. The whole Earth falleth into extreme ruine and desolation, for that ther is no man which

4 Reg 15. & 17.

con-

considereth deeply in his hart. This complaint made good Ieremy in his dayes for compassion of his people, that ran miserably to perdition for want of consideration.

And the same complaint with much more reason may euery good Christian make at this time for the infinit Soules of such as perish daily by Inconsideration. Whereby as by a generall & remediless enchantment, many thousand soules are brought a sleepe, and do find themselues within the gates of hell, before they misdoubt any such inconuenience beeing led through the vale of this present life, as it were blind folded with the vale of careless negligence, like beastes to the slaughter-houle, and neuer permitted to see their owne danger, vntil it be too late to remedy the same.

Propterea captiuus ductus est populus Isaiah 5.
meus, quia non habuit scientiam, sayeth Almighty God by the mouth of Esay. Therefore and for this cause, is my people ledde away captiue in all bondage and slauery to perdition, for that they haue no knowledge no vnderstanding of their owne estate, no foresight of the times to come, no

consideration of their danger. Herehence floweth all the miseries of my people, and yet this is a mistery that all men will not know.

Will you see what a mystery and sealed secret this is? Hearken then howe one describeth the same, and with what circumstances. Furthermore (sayth he) a certaine hidden word was spoken vnto me, & mine eare, as it were by stealth, receiued the vaines of his whispering: it was in the horrour of a vision by night, when dead sleepe is wont to possesse men. Fear came vpon me and trembling, and all my bones were extreamely terrified. At length a spirit past by in my presence, whereat the haires of my flesh stood vppe in horror. There stood before me one whose face I knewe not. His Image was before mine eyes, & I heard his voice as the sound of a soft haire.

Hitherto is described in what maner and order this secret was reuealed, but nowe what saide this vision or Spirite (thinke you) at the laste; Truly hee made a short discourse, to proue by the fall of Angels for their sinne, that much more, *Qui habitant domus lutea, & terrenum habent fundamen-*

mentum consumentur velut tinea: & de mane vsque ad vesperam succidentur, they who dwell in houses of morter (as all do whose bodies are of flesh) and they which haue their foundation of Earth, as most Folke of this world haue that put their cõfidence in thinges of this life, they must all consume by little and little, as the cloath doth by the Moath, and at length they must vpon the suddaine (within lesse space perhaps then is betweene morning and night) be cut downe and dispatched, when they thinke least of it.

And to shew that heerein standeth a point of high secrecy (I meane to consider and ponder well this Discourse) he maketh this conclusion in these words immediately following. *Et quia nullus intelligit, in æternum peribunt.* And for that fewe or none of these men before mentioned, who haue such earthly foundations, doe vnderstand this point aright I mean of their suddaine death and speedie cutting off from this World) therefore must they perish eternally, and this is a secret which fewe men will beleeue. *Vir insipiens, non cognoscet,* (saith *Dauid*) *& stultus non intelliget* Psalm. 9.

hæc,

hæc. An vnaduised man wil not learn these things, nor will a foole vnderstand them. But what things? It in useth in the same place; how wonderfull the works of God, and how deep his cogitations are about Sinners, who spring vp as grasse and flourish in this world, *vt intereant in seculum seculi*, to the end they may perish for euer and euer.

The Prophet Daniel had many visions and strange reuelations of great and high mysteries; but one among all other, and this is the least of the most dreadfull iudgements of God, vpon sinners to the end of the world. The Vision was by the great Riuer *Tygris*: where, as diuers Angelles were attending about the bankes, so vpon the water it selfe, stood one in the likenesse of a man, of exceeding dreadfull Maiesty; his apparrell being onely Linnen, through which his bodie shined like precious stone, his eies like burning lamps his face like flashing lightning, his arms and legs like Brasse enflamed, and his voyce as the shout of a whole multitude of people that would speake together. This was Christ by all Interpretation, at whose terrible presence when

Daniell 10.

Daniell

Daniel fell downe dead he was cre-
ated againe by an Angel, and made
ſtrong to abide the viſion, & ſo ha-
uing heard and ſeene the moſt won-
derful things that in this booke he re-
counteth, he was bold to aske a que-
ſtion or two for better vnderſtãding
thereof: and his firſt queſtion was,
How lang it ſhould be ere the wonderfull
things tooke their end? Whereunto the
man vpon the water anſwered, by
ſtretching foorth both his Brazen
armes vnto heauen, and ſwearing
ſtrongly by him that liueth for euer
that it ſhould bee, *A Time, and Times*
and halfe a Time. VVhich anſwere,
Daniel not vnderſtanding, began to
queſtion further, but hee was cut off
with this Diſpatch: *Goe thy way Da-*
niel, for theſe ſpeeches are ſhut vppe and
ſealed, vntill the time preordained And
yet for his further inſtruction it was
added in the ſame place, *Impie agent*
impij nec intelligent: wicked men will
alwayes do wickedly, and vvill not
vnderſtand theſe Myſteries, albeit
wee ſhould neuer ſo much expound
them.

Daniel 12.

VVhereby, as by all the reſt that
hetherto hath bene aledged, is made
apparant, that inconſideration, neg-
ligence,

ligence, careleſſe ignorance & lacke of vnderſtanding in our owne ſtates and in Gods iudgements, and proceedings with iniquity and ſin, hath beene a bane and a common perdition of wretchles men from time to time.

And if we will turne our eies to this our age, much more ſhal we ſee the ſame to be true. For, what is the cauſe think you why at this day wee haue ſo many of thoſe people, whom holy Iob doth call *abhominable, that drinke vppe iniquity, euen as beaſtes doe drinke water*? that commit all ſin, all iniuſtice, all turpitude, without remorſe or ſcruple of conſcience?

Iob. 15

What is the cauſe of this (I ſay) but lacke of conſideration, lacke of vnderſtanding lacke of knowledge? For as Chriſt ſaid to Ieruſalem touching her deſtruction, *Si cognouiſſes & tu. &c* If thou alſo O ſinfull ſoule didſt know what hangeth ouer thy head for this careleſſe life of thine, if thou (daughter of Babylon) wouldſt remember and ponder in thine hart what ſhal be the end of thy delights thou wouldeſt not liue ſo pleaſantly as thou dooſt: *Nunc autem abſcundita ſunt ab oculis tuis.* But now ſayeth Chriſt,

Lu. 19

Christ these things are hidden from thine eyes.

Nor, but that thou mightest haue knowne them if thou wouldest, but for that thou art one of them which say to God, *Scientiam viarum tuarum nolumus*, we wil not haue vnderstanding of thy waies: one of them, *Qui sunt rebelles lumini*, that are rebellious against the light, and illumination of Gods grace: one of them *quis nolunt intellegire vt bene agent*, that wil not vnderstand to do well, & finallie one of them, *qui declinant aure ne audiant legem*, that turn away their ears to the end they may not hear Gods Lawe, *Quorum oratio est execrabilis*: whose not onely life but also prayer is execrable & detestable in the sight of the Maker. Iob. 21 & 23 Prouer. 28

Truely, nothing in reason can bee lesse tollerable in the presence of Gods maiesty, then whereas he hath published a Lawe vnto vs, with so great charge to beare it in minde to ponder in hart to study & meditate vpon it both day and night, at home and abroad at our vprising and our downe-lying, to make it our cogitation our discourse, our talk, our exercise, our rumination, and our delight: Deutron. 6.

light; that wee should notwithstanding contemn the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the World doe, for not troubling their consciences.

Eccles 7. But the holy ghost hath laid downe the reason hereof long agoe in these words, *Cum sit timida nequitia testimonium condemnationis*. For that wickednesse in it selfe is alwaies fearfull, it giueth witnesse against it selfe to damnation, whensoeuer it thinketh of the Law of GOD, or of honestie. So Foelix the Gouernour of Iurie, when S. Paule began to talke of *Iustice, Charity, and Gods iudgements* be-

Actes 24. fore him, he was wonderfully afraid and said to Paul, *that he should depart for that time, and that hee would call for him afterwarde when occasion shall require.* But he neuer did, & what was the cause, for that (as Iosephus testifieth) he was a wicked man, & Drusilla his faire Lady that was with him at S. Paules speech, was not his true wife but taken by alurement & violence from another, and therefore it offended them both to hear preaching of chastity.

This then is one principall Cause, why

why men of this Woilde will not enter into consideration of theyr owne estate, and of Gods Commaundements, lest they should read and see their owne faults, and beare witnes against themselues of their own condemnation. Wherevnto the holie Scripture annexeth another cause, not farre vnlike to this, which is, that worldlie men doe so drawe themselues in the eares and cogitations of this life, as they leaue in their minds no place to thinke vppon Gods affaires, which are the busines of their owne soules.

This expresseth Ieremy the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching, and cryeng in the temple gate, for long time together, where all the people passed by him and heard him: yet no man (saith he) wou'd enter into consideration, or say within himselfe, *What haue I done?* And reason, *Omnes enim conuersi sunt ad cursum suum, quasi equus impetu vadens ad prælium.* All men are set vppon theyr owne Courses and waies, and do runne in the same with as great vehemency and fierce obstination, as doth a furious armed horse

Ieremy 5.

Ieremy 8.

horse, when he heareth the trumpet in the beginning of a battaile. By which comparison, the Holy Ghost expresseth very liuely the irrecouerable state of a setled worldly man, that followeth greedily his own designmẽts in the negotiation of earth. These are two of the chiefe causes of Inconsideration, I meane wilfull malice, and obstinate corruption in the vanities of this life; and yet mentioneth the scripture, a third sort also of inconsiderate men, vvho neyther of direct malice, nor yet of great occupation in worldly affairs, do neglect consideration, but rather of a certaine lightnes & idle negligence, for that they will not trouble their heades with any thing but disport and recreation: of whome it is written, *Æstimauerant lusum esse vitam*
Wisdom 15 *nostrum*? They esteeme this life of ours to bee but a play-game. And in another place of the same men: *Ita*
Eccles. 8. *securi viuunt, quasi iustorum facta habeant.* They liue as securely and confidently without care and cogitatiõ as if they had the good works of iust men to stand for them: but as the holy Ghost pronounceth in the same place, *hoc vanissimum*: this is vanity,

and

and folly in the higheſt degree.

For as in thinges of this life, hee were but a fooliſh marchant that for quietnes ſake would neuer looke into his owne account Booke, whether he were behind hand or before and as the Ship-maiſter wer greatly to be laughed at, that for auoyding of care, woulde ſit downe and make good cheere, & let the ſhip go whether ſhee woulde; ſo much more in the buſines of our ſoul, it is madnes and folly to fly conſideration for eſchewing of trouble, ſeeing in the end this negligence muſt needs turn vpon vs more trouble and irremediable calamity. Compariſons.

For as Ieremy ſaith vnto all ſuch men, *In nouiſſimus die intelligetis ea*, in the end of your dayes, you ſhal not chuſe but know and ſee, and vnderſtand theſe thinges, which nowe for delicacy you wil not take the paines to thinke of. But when ſhall this bee trow you? He telleth plainly in the ſame place, When the furie of the Lord ſhal com forth as a whirlwind, and ſhall ruſhe and reſt vppon your heads as a tempeſt: then ſhall you know and vnderſtand theſe things. Ieremy. 30.

It ſeemeth that the Babylonians were

were a people very faulty in this point of consideration, (as all wealthy people are,) not onely by that which before hath bene touched of the daughter of Babylon, that would not consider her ending dayes: but also for that not long before the most terrible destruction of that great city by the Medes and Persians, God cryed vnto her in these wordes: *My decreely beloued Babylon, putte aside thy Table, and stand vpon thy watch, rise vp you Princes from eating and drinking, take your Targets in your hands: goe and set a Watchman vpon your walles, and whatsoeuer he seeth let him tell you.*

Esaie 21.

And then was there a Watch-man set vppon the walles, and likewise a Lion to denounce with open mouth whatsoeuer danger hee sawe comming towards them. And then GOD taught the prophet to crye in this sort to their Sentinell or watchman, *Custos quid de nocte? Custos quid de nocte?* O Thou Watchman, what seest thou comming towardes thee by night? What espyest thou (O Sentinell) drawing on towards vs in the darkenesse.

By all which circumstances, what else is insinuated, but that God wold haue

haue vs ſtand vppon our watch, for that his iudgements are to come vpon the worlde by night, when men leaſt think thereof, they are to com as a theefe at midnight as alſo in another place we are admoniſhed, and therefore happy is the man that ſhal bee found watchfull. But nowe the doore and ſole enteraunce into this Watch, whereof the ſecurity of our eternall life dependeth, can bee nothing elſe but conſideration, for that where no conſideration is, there can bee no VVatch, nor fore-ſight, nor knowledge of our eſtate, and conſequently no hope of our ſaluation, as holy S. Bernard holdeth, which thing cauſed that worthy man to write 5. whole Bookes of Conſiderations to Eugenius. *Bern lib. 1 de conſi.*

Conſideration, is the thing that bringeth vs to know GOD and our ſelues. And touching GOD it layeth before vs his Maieſty, his mercy, his iudgements, his commaundements, his threatnings, his promiſes, his proceedings with other men before vs, whereby wee may gather what wee alſo in time muſt expect at his hāds. And for our ſelues, Conſideration is the Key that openeth the doore to

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the Closset of our hart, where al our Bookes of account do lye; it is the looking glasse or rather the veryeie of the soule, whereby she taketh the view of her selfe, and looketh into all her whole estate; into her riches her debts, hir duties, hir negligences hir good gifts, hir defects, hir safety, hir danger, hir way she walketh in, her course she followeth, her place she helpeth, and finally the place & end whereunto shee draweth. And without that consideration she runneth on headlong into a thousande brakes and briers, stũbling at euerie step into some inconueniency or other, and contirually in perrill of some great and deadly mischiefe.

And wonderfull truely is it, that in all other busines of this life, men can see and confesse, that nothing may be begunne, prosecuted, or well ended, without consideration; and yet in this great affayre of winning Heauen, or falling into Hell, fewe think consideration greatly necessary to be vsed.

I might stande heere to shew the infinit other effects & commodities of cõsideration, that as it is the watch or Iarum bel, that stirreth vp and awake-

waketh all the powers of our mind, the match or tinder that conceiueth and nourisheth the fire of deuotion: the bellows that enkindleth and inflameth the same; the spur that pricketh forward to all vertuous, zelous, and heroicall acts, and the thing indeed that giueth both light, life, and motion to our soule.

Our faith is confirmed and increased by consideratiō of Gods workes and myracles, our hope by consideration of his promises, & of the true performance therof to all them that euer trusted in him: our charity or loue to God, by consideration of his benefites, and inumerable deserts towards vs: our humility, our consideration of his greatnesse and our owne infirmity, our courage & fortitude, by contemplation of his assistance in all causes for his honour; our contempt of the world by consideration of the ioyes of heauen eternally: and so all other vertues, both moral & diuine, do take their heate, quickening, and vitall spirite, from consideration.

By the exercise of consideration & meditation, holy Dauid saith that he felte a burning fire to flame in his breast:

breast, that is, the fire of zeale, the fire of feruour in religion, the fire of deuotion, the fire of loue towards God and his neighbour. And in another place he saith, that by the same exercise, *He swept and purged his owne spirit*: which is to bee vnderstoode, from the dust of this world, from the dregges of sinne, from the contamination and coinquination of human creatures, for that inconsideration indeed is the very fan that seuereth and driueth away the Chaffe from the Corne.

Psalm 76.

For which cause, wee shall never reade of any holy man from the beginning of the world, neither before Christ nor after, who vsed not much and familiarly this most blessed exercise of consideration & pondering. And for the first three Patriarchs, it shall bee sufficient to remember the custome of young Isaac recorded in Genesis. Which was to gooe foorth towards night into the fields, *ad meditandum*, that is, to meditate, consider and ponder vppon the woorkes iudgements, and commaundements of God. And this he did being but a child (far diffrent from the custom of yong Gentlemen now adayes, who

Gen. 24.

frequent

frequent the fieldes to followe their vanities) and as little Isaac could not haue that custom but frō his father Abraham, so no doubt but he taught the same to his son Iacob, and Iacob againe to his posterity.

And as for Moses and his successor Iosua, it may easily be imagined how they vsed this Exercise, by the most erneſt exhortatiōs which they made thereof to others in their speech & writings. The good Kings of Iudah also, notwithstanding their manie great temporall affaires, doe testifie of themselues concerning this exercise: as Dauid almost euery where, that the commandements of GOD were his daily meditation, not onely by day, and that *tota die*, all the day, *& per singulos dies*, Euerie day, *& in matutino*, in the morning, *& septies in die*, seauen times a day, but also he insinuateth this Custome by night: *Meditatis sum nocte cum Corde meo.* I do meditate by night in my hart vpon thy commandements O Lorde: signifying hereby both his watchfulneſse by night when other men were sleepe, and the hearty care that he had of this exercise, which we esteem so little.

Deutronom. 6
Iosh. 1.

Psalme 38.

Psalme 37.

Salomon also King Dauids son, so long as he liued in the grace and fauor of God, obserueth this exercise of his Father, and exhorteth other men, *To haue daily and continuall cogitation in this affaire.* Which if himself had continued still, it is likely he had neuer falne from God by Weomen as he did. The good King Ezechias is reported to haue meditated like a Doue, that is in silence & solitarines with himselfe alone: which is the true way of profitable Meditation. Esay testifyeth of his owne watching by night in this exercise, and how hee did the same with his Spirit alone in the very bowels of his heart.

Eccles. 6.

Esay 58.

Holye Iob maketh mention, not onely of this manner of considering but what also he considred, & what effect hee found in himselfe by the same. First he considered (as I said) the wayes, foot-steps, and commandements of God, and then his dredfull power, to wit, how no man was able to auerter turn away his cogitation, but that his soule did what it pleased, and by this (saith he) *considerans eum timore sollicitur.* I am made sollicitour or watchfull with feare when I consider him.

Iob 23.

In

In which words he inſinuateth two moſt excellent effects of conſideration: firſt the feare of God, of which it is written, *Salutis theſaurus timer Domini*, the feare of God is the treaſure of Saluation: and the ſecond that by this feare he was made ſolicitous watchfull, and diligent in Gods ſeruice, of whom the Prophet Micheas ſaith thus. *I wil tell thee, O man, what is good, and what the Lord requireth at thy handes*, to wit, *to do iudgement, & loue mercy, and to walke ſolicitous and watchfull with thy God.* Eſay 32. Mich. 6.

But thou, O holy and bleſſed man Iob, did this exerciſe bring forth in thee ſo great terror & feare of God, & ſo careful watchfulnes for obſeruing his commãdements? Now I ſee well the cauſe why thou writeſt of thy ſelfe that thou didſt doubt and feare all thy works and actions were they neuer ſo circumſpect. But what ſhal we ſay now a-daies (moſt happy Saint) who do not doubt ſo much as our own diſſolute, careleſſe and immoderate actions, who feele no terror of God at all, nor do vſe any one iot of warchfulnes in obſeruing his commandements? Truly, this proceedeth of nothing els but of incon-

ſideration; it proceedeth of lacke of knowledge, both of God and of our ſelues. For (doubtleſſe) if we knew either of theſe two things aright (as indeede neither of them can be well vnderſtoode without the other,) it could not bee but that manie of vs would chaunge our wrong courſes.

O mercifull Lord, what ſinful man in the world would liue as he dooth if he knew either thee or himſelfe as he ſhould do? I meane, if hee conſidered what thou art, and what thou haſt beene to other that haue liued and continued in ſinne as he dooth? Not without great cauſe cried ſo often and earneſtly to thee, that holie Doctor of thy church, for obtaining of thoſe two points at thine handes, *vt cogneſcam te, vt cogneſcam me*, that I may knowe thee, and that I may know my ſelfe, ſaith he, that is, that I may conſider and feele the true knowledge heereof, for many men do knowe, but with little commoditie

Auguſt. in lib. 1 confeſ.

We know and beleeue in groſſe the myſteries of our Faith, that ther is a God which rewardeth good and euill, that he is terible in his coũſels vpon the ſons of men: that there is a hell

Hell for ſinners, Heauen for good liuers, a moſt deadly day of iudgement to come, a ſtraight account to be demaunded, and the like. All this we know and beleeue in generall, as Merchandize wrapped vp together in a bundle. But for that we vnfold not theſe things, nor reſt vpon them in particular, for that we let them not downe into our hearts, nor doe ruminate on them with leyſure and attention: for that wee chewe them not well in minde by deepe conſideration, nor do digeſt them in heart, by the heate of meditation, they remaine with vs as a ſword in the ſcabberd, and do help vs as litle to good life, (for which they were reuealed) as a preſeruatiue put in our Pocket neuer applyed, can help our health. Wee beare the generall knowledge of theſe myſteries locked vp in our Breaſts, as ſealed bagges of treaſure that be neuer tolde nor opened, and conſequently, we haue neyther feeling ſenſe, nor motion thereby, euen as a man may carry fire about him in a Flint ſtone without any heate, and perfumes in a Pomander without ſmell, except the one be beaten and the other chafed. A ſimili tude.

All ſtandeth then (good Reader,) in this one point for direction of our ſelues in this life, and for reaping benefit by the miſteries of our faith, & religion, that we alot our ſelus time to meditate, ponder, and conſider what theſe things do teach vs. For, as the ſicke man that had moſt excellent remedies & precious potions ſet before him, could expect no profit or eaſe thereby, if he onelie did look vpon them, or ſmelled them, or tooke them in his mouth alone, or ſhould caſt them forth of his ſtomak againe before they were ſetled, or had any time to worke their operation, euen ſo it is in this caſe of ours. And therfore with great reaſon ſaid
1 Timoth. 4 S Paul to Timo. after he had taught him a long leſſon *Hec meditare*, meditate, conſider & ponder vppon theſe tidings which I haue ſhewed thee, as if in other ſpeeches he had ſaide, all that hitherto I haue toide thee, or written for thine inſtruction, and all euer thou haſt heard or learned beſides, will auail thee nothing for thy ſaluation, except thou meditate and ponder vpon the ſame, and do ſucke out the iuice thereof by often conſideration.

Where

Wherefore, to conclude this chapter, my deere and welbeloued Brother, for that consideration is so precious and profitable, so needful and necessary a thing as hath beene declared, I thoght it conuenient in this first front & entrance of my Booke, to place the mention and dilligent recommendation thereof as a thing most requisit for al that ensueth *For* without consideration, neyther this that I haue sayde already, nor any thing elſe that shall or may be sayde hereafter, can yeild thee profit, asby lamentable experience we see daily in the world, where manie Millions of men passe ouer their whole age, without taking profite of so manie good books, so many preachings, so manie vertuous examples, so many terrible chastisements of God vpon sinners, which euery wher they see before their face. But yet for that they will not, or haue not leisure, or dare not, or haue not grace to enter into consideration therof, they passe ouer all, as sicke men do pils, diuerting as much as they may both their eyes and cogitations, from all such matters as are vngratefull to them.

The miseries of the World.

But as good Ieremy sayeth, the

time will come when they shall bee enforced to see and know, and consider these things whē perhaps it wil bee too late to reape any comfort or consolation thereby: wherfore dere Brother, that which perforce thou must doe in time to come, and that perhappes to thy great damnation, (I mean to enter into consideration of thine owne estate) doe that now willinglie to thy comfort and consolation, for preparing the way to thy
Ephesians 5. saluation. Preuent the day & redeem the time according to S. Paules wise counsell: run not headlong with the Worlde to perdition, stay sometime as holy Ieremie admonisheth thee, and say to thy selfe, *What do I?* whether go I? What course hold I? what
Ieremy 7. shal shall be my end? Take som time from thy pleasures, & from he companie of thy pleasant *Friends*, to doe this, although it be with the losse of some pastime and recreation: for I assure thee it wil recompence it selfe in the end, & make thee mery when thy laughing friends shall weepe.

The effect of al the considerations that ensue is rightly to knowe God, for by knowing him, we shall know our selues, and al things elswhich are ne-

neceſſary for vs to know, & without knowing him all knowledge in the world is vanity and meere folly, *Hæc eſt vita eterna* (ſayeth our Sauiour Chriſt to his Father) *Vt te cognoſcant ſolum Deum verum, & quem miſiſti Ieſum Chriſtum.* This is life euerlaſting that men know thee which art only true God, and Ieſus Chriſt whome thou haſt ſent. Iohn. 17.

Gods nature and eſſence we cannot know in this life; but onely the meane to know God in this World is, to know his Maieſty, to know his mercie, to know his Iuſtice, to know his iudgements, to knowe his hatred againſt ſin, his fauour to the good, his benefits and promiſes to all: his grace, his threats, his waies, his commandements, his dealing towardes other men before vs: all which thinges, the conſiderations following do ſet before our eyes, and conſequently, they do teach vs to know GOD aright. Read then therefore (deere Brother) with attention, and remember the words that God vſeth to vs all; *Vacate & videte quodiam ego ſum Deus.* Take leyſure and conſider that I am a GOD. It muſt not be done in haſt, nor (as the faſhion The Waie to know God in this life, Pſalme 47.

shion is) for curiosity onely to read three or four leaues in one place, & so in another? But it must bee done with such serious attention as apperaineth to so great a busines, which (in truth) is the waightiest that possible vnder heauen may be taken in hand. It is the businesse vvhereof Christ meant, specially when he said *vnum est necessarium*, one onely thing is necessary For that al other things in this World, are but trifles to this and this alone of it selfe, is of more importance then they all.

Luke 10.

THAT

THAT THERE IS A God, which rewardeth good and euill, against all Atheists of old, & of our time.

With the proofe alledged for the same, both by the Iew and Gentile.

Chap. II.

IT is a thing both common and ordinary in Sciences and Arts, when they are learned or deliuered by other, to suppose diuers principles & points, and to passe them ouer without proofe, as either known before to the lerner, or els so manifest easie and euident of themselues, as they neede none other proofe but onelie declaration.

So when wee take in hand to instruct a man in Chiualry, or feats of Armes, we do suppose that he knoweth before, (were hee neuer so rude) what a man, what a Horse, what Armor, what fighting meaneth, as also that war is lawful & expedient in diuers causes, the Princes of the world may wage the same, the Souldiers haue

haue to liue in order and Diſcipline vnder that Regiment, that Kings for this cauſe doe holde their Generals, Lieutenants, Coronels, Captaines, & other like Officers in their bands, Gariſons, Camps,& Armies.

In handicrafts

In manuell Arts and Occupations likewiſe,it is very euident thatdiuers thinges muſt be preſuppoſed to bee foreknown of the learner, as in huſbandrie or agriculture: in building, in painting,and other ſuch exerciſes when a man is to be taught or inſtructed, it were not conuenient for the Teacher, to ſtand vpon euerie point or matter that appertaineth to the ſame, but muſt leaue and paſſe ouer many thinges as apparant to themſelues, or eaſie to bee diſcerned of euery learner by nature, ſenſe, reaſon or common experience.

But yet in liberall ſciences & profeſsions of learning this is more apparant, where not onely ſuch common and vulgar points are to be preſumed, without proote or diſcourſe, but alſo certaine propoſitions are to bee graunted in the beginning, as grounds whereupon to build all the reſt that enſueth. So the Logitian for example, will haue you yeeld ere he

enter

enter with you, *That contradictorie propoſitions cannot bee together eyther faſe or true*, Neyther *That one thing may be affirmed and denied of another, in one and the ſelfe ſame reſpect and time.*

The Morrall Philoſopher wil haue you graunt at the beginning, *That there is both good and euill in mens actions: and that the one is to be followed, and the other refuſed.*

The Natural Philoſopher will haue you confeſſe, that all Phyſical bodies which depend of nature, haue motion in themſelus, and are ſubiect to alterations, and *whatſoeuer is moued is mooued of another.*

The Mathematicke at his firſt entrance wil demand your aſſent, *That euerie whole is bigger then his parts*: as alſo the Metaphyſicke of ſupernatural Philoſophers, *That nothing can be, and not bee at one time.* And ſo other ſuch like Principles and common groundes, in theſe and all other ſciences are to be demanded, granted, & agreed vpon at the beginning, for the better purſute & eſtabliſhment of that which hath to follow, beeing thinges in themſelues (as you ſee) either by Nature, common Senſe, or ex-

experience moſt cleere & manifeſt.

And is not this alſo in Diuinitie, (trowe you) and in the affaires that wee haue now in hand? Yes truly, if wee beleeue Sa. Paule, who writeth thus to the Hebrues, *Credere oportet*
Hebrew 11 *accidentem ad Deum, quia eſt, & inquirentibus ſe remunerator ſit.* He that is comming toward God muſt beleeue that there is a God, and that he is a rewarder of ſuch as ſeeke him. Behold heere two principles, wherin a man muſt be reſolued before he can ſeeke or draw vnto God. The one, *That there is a God*, & the other, *That the ſame God is iuſt, to rewarde euerie man according to his deſerts.*

Which two principles or generall groundes, are ſo euident indeed of their own natures, & ſo ingrafted by Gods owne hand into the mind and vnderſtanding of euery particular man at his Natiuity, (according to the ſaying of the Prophet: *The lighte of thy countenance is ſtaled vppon vs, O*
Pſalme 4. *Lord,*) that were not the times we liued in too too wicked, & the ſhameleſſe induration of ſinners intollerable, wee ſhould not neede to ſtande vpon the proofe of theſe pointes for confirmation of our cauſe, that wee

now

now intreat of resolution, but rather supposing and assuring our selues, that no reasonable creature liuing, could doubt of these principles, shold pursue onely the consideration of other things that might stir vp our wils to the performance of our duties towards this God that hath created vs, and remaineth to pay our reward at the end

But for so much as iniquity hath so aduanced her selfe at this day in the hearts of many, as not onelie to contemne and offend their Maker, but also to denie him, for patronage of their euil life, & for extinguishing the Worme of theyr owne afflicted & most miserable consciences, I am enforced before all other things, to discouer this fond and foule errour of theirs, and to remoue also this refuge of desperate iniquity, by shewing the inuincible veritie of these two principles, the one depending of the other in such sorte, as the first beeing prooued, the second hath of necessitie to follow. For if once it be manifest that there is a God which hath care and prouidence of al those whom he hath created & gouerneth then must it ensue by force of all con-

consequẽce, that he is also to reward the same men, according to theyr good liuing and deserts of this life.

First then to proue this principle, *That there is a God*, I neede vse no other argument or reson in the world but onely to referre each man to his owne * sense in beholding the world whereof euery part and portion is a most cleere glasse, representing God vnto vs, or rather a faire table wherin GOD hath drawne or imprinted himselfe in so manie Charracters and legible Letters, as the simplest man liuing may read and vnderstãd them.

*See Lactantius at large in his Booke of the workmanshippe of the world.

In respect hereof saide the Wiseman so long agoe. That vaine and fooliſh were all thoſe, who conſidering the workes that are ſeen in the world, could not thereby riſe to vnderſtand the workeman. And he giueth this reaſon, *A magnitudine enim ſpeciei creaturæ, cognoſcibiliter poterit Creator horum videri:* for that by the greatneſſe of beuty in the creature, may the Creator thereof be ſeene & knowne, which S. Paul confirmeth, when hee ſayeth, That the inuiſible thinges of GOD may be ſeene and knowne by the viſible Creatures of the

Wiſedome. 3.

the world. Which is to be vnderſtood in this ſenſe, That as a priſoner in a dungeon, may eaſily by a litle beame that ſhineth in at a chinke conceiue there is a *Sun* from which that beam deſcendeth: & as a Traueller in the wilderneſſe that falleth vppon ſome chanell or brook, may aſcend by the ſame to the Well or fountaine: euen ſo he that beholdeth and conſidreth the wonderfull workes of this world may thereby conceiue alſo the wonderfull Artificer or workeman that made them.

A ſimilitude.

If a Man ſhould paſſe by Sea into ſome forraigne, ſtraunge, or ſauage Countrey, where nothing elſe but Birds and Beaſts doe appeare: yet if hee ſhould eſpy ſome exquiſite building or other worke of Art and reaſon in the place, he would preſentlie aſſure himſelfe, that ſome men dwelt or had beene in that Countrey, for that ſuch thing s could not be done by beaſts or vnreaſonable creatures: euen ſo in the viewe and conſideration of this world.

The Heauens teach GOD.

If we caſt our eyes vpon the heauens, we remaine aſtonied with the Miracles that wee behold: but who made them? We ſee the skies of exceeding

ceeding great highnes distinguished with colours, and beautie most admirable, adorned with Starres and Planets innumerable, and these so qualified with their diuers, diffrent, and vnequall motions, as albeit they neuer moue or go together, yet doe they neuer giue let or hindrãce the one to the other, nor change theyr course out of order or season.

Iob 28. *Quis ennarrabit cælorum rationem, & concentum cœli, quis dormire faciet?* Who is able to declare the reasonof these Heauens, or who can make cease or sleepe the vniforme course of their motions, saith God to Iob? As who would say, that because no man or mortall creature can do this therefore may wee imagine of what power and perfection their Maker is, which K Dauid had doone when he pronounced, *Cœli enarant gloriam Dei, & opera manuum eius, annunciat firmamentum* The Heauens declareth the glory of God, and the Firmament doth preach the workes of his hands.

If wee pul downe our eyes from heauen to erth, we behold the same of an infinite bigneſſe, distinguished with hilles and dales, woods and pastures,

ſtures, couered with all varietie of graſſe, hearbes, flowers and leaues, moyſtened with Riuers, as a bodye with Veynes inhabited with creatures of inumerable kindes and qualities; enriched with ineſtimable and endleſſe treaſures, & yet it ſelfſtanding or hanging rather with al his weight and poiſe in the middeſt of the aire, as a little ball without proppe or piller. At which deuiſe and moſt wonderfull Myracle, God himſelfe, as it were glorying ſaid vnto Iob, *VVhere wert thou when I layde the foundations of the earth: Tell me if thou haue vnderſtanding, who Meaſured it out, or drew his line vpon the ſame? Whereupon are faſtned the pilleꝛs of his Foundation, or who laide the firſte Corner ſtone thereof.* Iob. 38.

If we looke n ither vp nor down, but caſt our Countenance onely aſide, wee eſpy the Sea on each hand of vs, that enuironeth round about the Land. A vaſt creature that contayneth more woonders then mans tongue can expreſſe. A bottomeleſſe Gulphe, that without running ouer receiueth all Riuers which perpetually do flowe. A reſtleſſe Fight and turmoyle of Waters, that neuer repoſe! The ſea ſheweth God.

poſe neither day nor night. A dreadful, raging, and furious element, that ſwelleth and roreth, and threatneth the Land as though it would deuour it al at once. And albeit in ſcituation it be higher thē the erth, as the Philoſopher ſheweth, and doe make aſſaults daily towardes the ſame with moſt terrible cries and waues mounted euen vnto the sky, yet when it draweth neere to the Land & to his appointed borders, it ſtandeth vpon the ſuddaine, though nothing bee there to let it, and is enforced to recoyle backe againe, murmuring as it were, for that it is not permitted to paſſe any further.

Of which reſtraint, GOD asketh Iob this Queſtion *Who hath ſhut vppe the Sea with gates, when hee breaketh forth in rage as from his mothers womb?* Whereunto no man beeing able to giue anſwere, God anſwereth himſelfe, in theſe Wordes: *I haue limited him with my bounds, and I haue ſet him both a doore and a bar, and haue ſaid vnto him hetherto ſhalt thou come, and ſhalte not paſſe further: here ſhalt thou breake thy ſwelling waues*

Iob. chap. 38.

This in ſumme, is of thinges without vs. But if wee ſhould leaue theſe and

and enter to ſeeke GOD within our ſelues, whether we conſider our bodies or our Soules, or any one part therof, we ſhall find ſo many ſtrange things, or rather ſo many ſeas of miracles and wonders, that preach and teach their Maker vnto vs, that wee ſhall not onely perceiue and ſee god moſt euidently, but rather (as a certaine old Heathen hath written) we ſhall feele and handle him in his workes. Which kind of ſpeech alſo S. Paul himſelfe doubted not to vſe, affirming that God hath giuen ſpace to euery man in this life to ſeek him, *Si forte attractent eum aut inuenient*, if perhappes they would handle him or finde him out. Which manner of words doe ſignifie, that by conſideration of Gods Creatures, and eſpecially of the woonders in man himſelfe, wee may come to ſee and perceyue the Creator ſo cleerelie, that in a ſort we may bee ſaide to handle and feele him. So ioyntly doe all thinges concurre to the manifeſtation of their Maker: ſo manifeſtly & effectuallie do they teach, demonſtrate, and paint out GOD vnto vs? Nothing beeing ſo little, that declareth not his greatneſſe: nothing ſo great Acts 17.

great, which acknowledgeth not his Soueraignety: nothing so low, that leadeth vs not vpto behold this Maiesty, nothing so high, that descendeth not to teach this verity.

It were a labour without ende, to goe about in this place to alleadge what might be saide in the proof of this principle, *That there is a GOD*, seeing there was neuer yet learned man in the World, either Gentile or other, that acknowledged and confirmed not the same, beeing driuen thereunto by the manifest euidence of the truth it selfe.

If you obiect against me *Diagoras, Protagoras, Theodorus, Cyrenensis, Bion, Borysthines, Epicurus*, and some few others that were open Atheists, and denied God, I answere that some of these were vtterly vnlearned, & rather sensuall Beasts then reasonable men, and consequently might denie any thing, according to the saying of holye Dauid, *The Foole saide in his heart there is no God.* Others that had some smacke of learning, rather iested at the falshood of their own paganisme Idols, then denie the beeing of one true God.

Psal. 13, 52.

But the most part of these men indeede,

deed, and such others as in old time were accounted Atheists, denied not God so much in words as in life and facts, such as S Paul called Atheists in his dayes, that obeyed their bellies, and followed their pleasures in sin and sensuality, not vouchsafing to think of God in this life, such was the Epicure and many other are at this day of his profession, but yet as Lactantius well noteth, when the same men came to be sober & spake of iudgement, as at their death or other time in distres & misery, they wer as ready to confesse God as any other whatsoeuer. Rom. 1.

But for learned men and people of discretion, sobriety, and iudgement, there was neuer yet any (were hee Iew or Gentile) that doubted in this verity, but had means of probations to confirme the same, as more particularly in the rest of this chapt. shall be declared. *Lact. lib. 3. Institut.*

¶ *How the Heathen prooued there was a God.*

Sect. 2.

AMong the gentiles or heathen people, those men wer alwaies of

of most credite and estimation, that professed the loue of wisdom, & for that respect were tearmed Philosophers. Who beeing diuided into diuers sorts and sects had 4 principall sciences, wherof they made profession, each of these hauing other lower science comprehended vnder it.

The first of these four is called Natural Philosophy, the second Moral, the third Supernal or Metaphisicke, the fourth Mathematicke. And for the first three, they haue each one their proper meanes and peculiar proofes, whereby to conuince that there is a God. The fourth, which is the Mathematique, for that it hath no consideration at all of the efficient or finall cause of thinges (vnder which two respects and considerations onely God may be knowne and declared to men in this world) therefore this Science hath no propper meane peculiar to it selfe, for prooving this verity as the other sciences haue, but receiueth the same as borrowed of the former.

The Naturall Philosopher.

THe naturall Philosopher among the Gentiles, had infinite arguments

ments, to prooue by creatures, that there was a God, but all he reduced to three principall & general heads which he tearmed *Ex motu, ex fine & ex causa efficiente*. That is, arguments drawne from the Motions, from the Ends, and from the cause efficient of Creatures that wee behold: which tearms, the examples following shall make cleere and manifest

The argument of *Motion* standeth vpon this generall ground in phylophy, that *Whatsoeuer is mooued, is mooued of another*: wherein also is obserued, that in the motion of creatures, there is a subordination the one to the other. As for example, These inferiour bodies vpon earth, are moued and altered by the aire and other elements: and the elements are moued by the influence and motion of the Moone, Sunne, and other heauenly bodies: these Planets againe are moued from the highest Orbe or Sphere of all, that is called *The first moueable*, aboue which we can go no further among creatures. *Primum mobile.*

Now then asketh the Philosopher heere, who moueth this *first moueable*? For if you say that it mooueth it selfe, it is against our former ground

that *nothing is moued in nature but of another*. And if you say that some other thing moueth it, then is the question again, who moueth that other? And so from one to one, vntill you come to some thing that mooueth, & is not moued of another, and that must needes be God, which is aboue all nature.

Plat. lib. 10 de leg. Arist. lib. 8 phisic. cap. 5.

This was the common Argument of Plato and Aristotle, and of all the best Phylosophers. And they thought it a demonstration vnauoidable, and it seemeth they were admonished of this Argument by consideration of the Clocke, whose hammer when it striketh, sheweth the next wheele whereby it is moued, & that wheele sheweth to another wheele, and so from one to one, vntill youe come to him that was the first cause of motion to all the wheeles, that is, to the Clock-maker himselfe.

A similitude

Aristotle to King Alexander, vseth this prettie similitude, That as in a Quier of Singers, when the foremã hath giuen the first tune or note, there ensueth presently a sweet harmony, and consent of all other voyces, both great and small, sharpe and meane: so God in the creation of this World,

World, hauing giuen once the firſt puſh, or motion to the higheſt Heauen, called *primum mobile*, there enſueth vpon the ſame, all other motions of heauens, Plannets, Elements, and other bodies, in moſt admirable order, concord, and congruitie, for conſeruation and gouernment of the whole. And thus is God prooued by Argument of motion

The other two arguments, *of the end, and of the cauſe efficient to all creatures*, are made euident in a certaine manner by this that hath beene ſpoken of motion. For ſeeing by experience, that euery thing brought foorth in Nature, hath a peculiar end appointed, wherunto it is directed by the ſelfe ſame nature, (as we ſee the bird is directed to build her neſt by nature, the Fox to make his den, and ſo the like in all other creatures) the Phyloſopher asketh here, what thing is that that directeth Nature herſelfe ſeeing each thing muſt haue ſomewhat to direct it to his end? And no anſwere can be made, but that the Director of Nature, muſt bee ſome thing aboue Nature, which is GOD himſelfe. This argument of the *final end*, is moſt excellently handled by

The ſecond argument of Naturall Phyloſophy

Phylo Iudeus, in his learned treatise *of the workemanship of the world.*

Phylo lib. de pisi mund.

The third Argument of naturall Philosophy

From the *Cause efficient*, the Philosopher disputeth thus It is euident by all reason, in respect of the corruptions, alterations, and perpetuall motions of all Creatures, that this world had a beginning, and * all excellent Philosophers that euer were haue agreed thereupon except *Aristotle*, who for a time held a fantasie that the World, had no beginning, but was from all eternitie: albeit at last in his old age, hee confessed the contrary in his booke to K. *Alexander*. This then being so, that this world had a beginning, it must needes follow also that it had *an efficient cause*. Now then is the question who is that *efficient cause* that made the World? If you say, that it made it selfe, it is absurd for how could it haue power to make it selfe, before it selfe was, and before it had any being at all? If you say, that something within the world, made the world, that is, that some one part of the world, made the whole this is more absurd, for it is as if a man should say, that the finger (and this before it was a finger, or part of the body) did make the whole

Vide Plutar de plac. phyl. Arist. lib. de mun. Et vide Ploi lib de mund.

body. Wherefore we muſt confeſſe by force of this Argument, that a greater and more excellent thing, then is the whole world put together or then any part thereof, made the world, and was the *cauſe efficient* of the frame that we ſee: and this can be nothing elſe but GOD, that is aboue the world. So that here by wee ſee, how many waies the Naturall Phyloſopher is fraught with Arguments to proue there is a God, and that by reaſon onely without al light or aſſiſtance of Faith.

The Metaphyſicke and his Argument.

BVt the Metaphiſick, or ſupernaturall Phyloſopher among the Gentiles, as he to whom it appertained moſt in ſpeciall to handle theſe high and ſupernaturall affaires, and many more Arguments and demonſtrations, to proue and conuince the being of the one God.

And firſt of all hee ſaide, that it could not ſtand with any poſſibilitie in his Science, that *Ens finitum*, a thing finite, or cloſed within bounds or limits (as this World, and euery creature therein is) could be, but frō

The firſt argument in Metapiſik

some Maker or Creator. For (saith he) the thing that in it selfe is not infinite hath his bounds and limits, and consequently there must bee some thing, that assigned these bounds & limits. And seeing in this world there is no creature so great, which hath not bounds and limits, wee must of necessity imagine some infinite supreame Creator or Maker, that limited these creatures, euen as we see that the Potter at his pleasure, giues bounds and limits to the pot that hee frameth.

A Maxime in Metaphisicke.

This Argument the Metaphysicke confirmed by a ruled principle in in his Science, *That euery thing which is by participation, must be reduced and referred to some other thing, that is not by participation, but of it selfe.* And hee calleth *a thing by participation* which is not in the fullest or highest degree or perfection in his kind, but may haue adition made vnto it. As for example, water, or any thing else that is heated by fire, is hot by participation and not of it self, for that it may alwaies be hotter, & haue addition of heate made vnto it; but Fire is hot of it selfe, and not by participation, for that it hath heate in the highest

higheſt degree, and in that kind can receiue no addition, wherefore the heate of all other thinges, which are hot by participation of fire, are reduced (concerning their heat) to the heate of fire, as to their originall.

How al cretures are by participatiō of God.

Now then (ſaith the Metaphyſick) we ſee by experience, that al the cretures and partes of this World, are *things by participation onely*, for that they are infinite in nature, and haue limitations in all their perfections, & may receiue additions to the ſame, and conſequently, they muſt of neceſsity bee referred to ſome higher cauſe that is infinite in perfection, & conſiſteth of it ſelfe alone, without participation from others; and this is God, who being abſolute, endleſſe, and without all limitation of perfection in himſelfe deriueth from his owne incomprehenſible infinitenes, certaine limited natures and perfections to euery Creature; which perfections in creatures, are nothing els but litle particles and participations of the bottomleſſe ſea of perfections in the Creator, whereunto they are to bee referred and reduced, as the beames to the Sunne, and the brooke to the Fountaine.

A ſecond argument vſeth the Metaphyſicke, grounded vpon certaine rules of vnity, whereof one principle is, *That euery multitude or deſtinction of things, proceedeth from ſome vnitie as from his fountaine.*

This hee ſheweth by many examples of things in this world. For wee ſee by experiẽce, that the diuers motiõs or mouing of the lower ſpheres or bodies celeſtiall, doe proceede of the mouing of one higheſt ſphere, & are to be referred to the ſame, as to their Fountaine. Many riuers are reduced to one well or of ſpring, innumerable beames to one Sun, & all the boughs of a tree to one ſtocke.

Microcoſme. In the body of man, which for his beauty and variety is called the *Little world*, the veines which are without number, haue all one beginning in the liuer, the arteries in the hart, the Sinewes in the braine. And that which is more, the infinite actions of life, ſenſe, and reaſon in man, as generations, corruptions, nourishments, digeſtions, & alterations, feeling, ſmelling, taſting, ſeeing, hearing mouing, ſpeaking, thinking, remembring, diſcourſing, and ten hundred thouſand particular actions, operations

ons and motions besides, which are exercised in mans body, vnder these or other such names & appellations: all these (I say) being infinite in number, most admirable in order, & destinct in euery their office & operation, do receiue notwithstãding their beginning from one most simple vnity, and inuisible substance, called the soule, which produceth, gouerneth and directeth them all to so innumerable, different and contrarie functions.

By this concludeth the Metaphysick, that as among the creatures, we finde this most excellent order and connexion of things, whereby one bringeth forth many, & euery multitude is referred to his vnity: so much more in all reason, must the whole frame of creatures contained in the World, (wherein there are so many millions of multiudes with their vnities) bee referred to one most simple and abstract vnity, that gaue beginning to them all, and this is God.

A third argument vseth the Metaphisick, deriued from the subordination of creatures in this world, which subordination is such, & so wonderfull, as we see no creature by nature

The third argument in Metapaysicke.

ſeruieth it ſelfe, but another, and altogether doe conſpire in ſeruing the common. Wee ſee the heauens doe moue about continually, without ceaſing, and this not to ſerue themſelues but inferior creatures, leſſe excellent then themſelues. Wee ſee the water moiſteneth the ground, the aire cooleth, openeth, & cheriſheth the ſame, the ſun heateth and quickneth it, the Moone and Stars poure foorth their influence, the windes refreſh it, and all this not for themſelues, but for other. The earth again, that receiueth theſe ſeruices, vſeth not the ſame for her ſelfe, or for her owne commodity, but to bring foorth graſſe wherewith to feede Cattle, and they feede not for themſelues, but to giue nouriſhment vnto man.

A ſimilitude

Now then (ſaith the Metaphyſick) if a man that ſtood a farre off vpon a mountain, ſhould ſee in a field vnder him, a great, huge, and maine Army of Souldiours, moſt excellent, well appointed, each one in order agreeing with the other, diuided into Rankes, Squadrons, Companies, and Offices, ſubordinate the one to the other by agreeing, and yet al tending one way, all their faces bent vppon one

one place, all mouing, marching, and turning together, all endeuouring with alacrity towardes the performance of one common ſeruice by mutual aſſiſtance, without diſſention diſcord, difference, or clamor, he that ſhould ſee this, (ſaith the Metaphiſicke) as hee could not but imagine ſome generall high Captaine to bee among theſe Souldiours, whom all obeyed, and from whoſe ſupreame commaundement & order, this moſt excellent ſubordination, agreement, and vnion proceeded, ſo much more vpon conſideration of the former coherence, conſent, & miraculous ſubordination of creatures among themſelues in their operations, muſt wee inferre that they haue ſome generall Commaunder ouer them all; by whoſe ſupreame diſpoſition, each creature hath his charge & peculiar taske appointed, which he muſt performe, for the common and vniuerſall ſeruice of the whole.

The fourth reaſon or Argument alleadged by the ſupernaturall Phyloſopher, is of the maruellous prouidence, art, and wiſedome, diſcouered in the making of euery leaſt creature within the world. For ſeeing there

The fourth argument Metaphiſicke: prouidence.

there is nothing so little, nothing so base or contemptible, within the compasse of this heauen that coueereth vs, but if you consider it, you finde both art, order, proportion, beauty, and excellency in the same: this cannot proceede of Fortune, as foolish Lucretius and some others would haue it, for that Fortune is casualty without order, rule, or certainty, and therefore it must needes come from the wisedome and prouidence of some omnipotent Creator.

If you take a Fly or a Fley, or a Leafe from a tree, or any other, the least Creature that is extant in the world, and consider the same attentiuely, you shall finde more Myracles then partes therein: you shall finde such proportion of members: such varitie of colours: such distinction of offices, such correspondence of instruments, and those so fit, so well framed, so coherent, and so subordinate: as the more yee contemplate, the more yee shall marualle, neither is there any one thing in the World more effectuall, to drawe a man to the loue and admiration of his Creator, then to exercise himself often in this contemplation: for if his

his heart bee not of ſtone, this will moue his affection.

We read of Galen a prophane and very irreligious Phyſitian, who as himſelf confeſſeth in a certain place taking vppon him to conſider of the parts of mans body, & finding much wiſedome in the order, vſe, & diſpoſition of the ſame, ſought firſt to giue the praiſe and glory thereof to nature, or to ſome other cauſe then to God. But in proceſſe of time, being oppreſſed (as it were) with the exceeding great wiſdom, cunning, & prouidence, which he diſcouered in euery leaſt parcel & particle of mans body, wherein nothing was redundant, nothing defectiue, nothing poſſible to be added, altered, or better aduiſed, he brake forthinto theſe words: *Compono hic perfecto canticum in Creatoris noſtri laudem, quod vltra res ſuos ornare voluit, melius quam vlla arte poſſent.* Heere truely doe I make a ſong in praiſe of our Creator, for that of his owne accord, it hath pleaſed him to adorne and beautifie his things better then by any art poſſible it could be imagined. *Gal. lib. 5 de vſu par.* *Lib. 3 de vſu par.*

Heereby then doeth the Metaphiſicke gather and conclude moſt euidently,

dently, *That there is a God*. a Creator. a most wise and powerfull artificer, that made all thinges, such a one as exceedeth all boundes of nature, and of humaine ability. For if all the World should ioyne together, they could not make the least Creature that we see in the world. Hee concludeth also, that the foresight and prouidence of this Creator is infinite for things to come in al eternitie, and finally, that his wisdom, & cogitations are inscrutable. And albeit sometime he reueale vnto vs some part thereof yet often againe we erre therein For which cause, a wise Heathen Platonicke concludeth thus, after a long search about these affaires. I will praise God (saith he) in those things I vnderstand & I will admire him in those things which I vnderstand not. For I see that my selfe oftentimes do things wherin my seruants are blind & conceiue no reason As also I haue seene litle Children, cast into the fire Iewels of great price, and the fathers writings of great learning and wisedome, for that they were not of capacity to vnderstand the value, and worthinesse of the thing.

Plutil. lib de proui.

One Argument more will I alledge

ledge of the Metaphyſick, grounded vpon the immortality of mans ſoule, which immortality is prooued with one conſent of all learned men, (as Plato alledgeth) for that is a Spyrit, and immateriall ſubſtance, whoſe nature dependes not of the ſtate of our Mortall bodie, for ſo by experience we ſee daily, that in old men and withered ſickly bodies, the minde and ſoule is more quick, cleere, pregnant and liuely then it was in youth, when the body was moſt luſty. *Plat. lib. 10. de Repub.*

The ſame is alſo prooued by the vnquenchable deſire which our mind hath of learning, knowledge, wiſedome, and other ſuch ſpirituall and immaterial things, wherein her thirſt by nature is ſo great, as it cannot bee ſatisfied in this life, neither can the obiect of ſence and bodily pleaſures, or any other commodity or delight of this materiall Worlde, content or ſatiate the reſtleſſe deſire of this immateriall Creature. Which is an euident Argument to the Phyloſopher, that ſome other obiect & contentation is prepared for her in another World; and that of ſuch excellency and ſupereminent perfection, as it ſhall haue in it all wiſedome, all learning

ning, all knowledge, all beauty, and all other causes of loue, ioy, and contentation, wherein our soules may rest for euer.

This being so (saith the Philosopher) that the soule & minde of man is immortall, of necessity it must ensue, that an immortall Creator sent the same into our bodies, and that to him againe it must returne after her departure from this life here. This was the true meaning indeed (howsoeuer some latter interpreters haue misvnderstoode the same,) of that auncient doctrine of olde Philosophers, which Plutarch alledgeth out of Pythagoras and Plato, affirming, that all particular soules of men, came from one general and common soule of the whole world, as sparkles from the fire, and beames from the common sunne: and that after their separation from their bodies, they shall returne againe to that generall soule, called *Anima mundi*, the soule of the world, for that it giueth life & being to the world, & so to remaine with that generall soule eternally.

Themist. in lib. de animo.

Plu. de Plato phylos.

This was the doctrine of old Philosophers, which seemed indeede to haue bene nothing else (though deliuered

deliuered in other speeches) but that which Salomon himselfe affirmeth in plaine words: *Et spiritus redibit ad Deum, qui dedit illum*:- & our soule or spirite shall return vnto God that gaue it vnto vs. And this may suffise for a tast of that which the Metaphisicke or Supernaturall Phylosopher can say, for proofe that there is a God. Eccles. 12.

The morall Phylosopher.

THere remaineth yet a third part of human wisedome or Phylosophy, called Morrall, whose reasons and arguments for proof referred to the last place, for that they be more plaine and easie then the former, & more sensible to the capacity of euery simple and vnlearned Reader.

For first of all, hee obserueth in the very naturall inclination of man (be his manners otherwise neuer so euil) that there is a certain propensi on and disposition to confesse some GOD or Deity; as by example hee prooueth in all Nations, were they neuer so fierce or Barbarous, yet alwayes confessed they some God by nature, The first arguments of Morrall Phylosophy

nature, though no man did teach or instruct them therin The same is cõfirmed by the common vse of al heathens, in lifting vppe their eyes and hands to heauen, in any suddaine distresse that commeth vppon them. Which importeth that nature herselfe hath ingrafted this feeling, that there is a God. Yea, further he alledgeth, that by experience of all ages, it hath bene prooued, that Atheists themselues, that is, such men as in their health and prosperity, for more liberty of sinfull life, would striue against the beeing of any God, when they cam to die, or fall into any great misery, they of all other men would shew themselues most fearfull of this God, as Seneca declareth, & as Suetonius sheweth in the example of Caligula. Which is a token that their conscience enforced them to beleeu a God-head.

Tertullian handles this point excedingly in Apolog.

Nay Zeno the Phylosopher was wont to say, that it seemed to him a substantiall proofe of this verity, to heare an Athiest at his dying day, preach God from a paire of gallows, or rather such place of misery (when he asked God & nature forgiuenes) then to heare all the Phylosophers in the

the Worlde dispute the pointes, for that at this instant of death and myserie, it is like, that such good fellowes doe speake in earnest and sobrietie of Spirit, who before in their wantonnesse impugned God, either of vanity, ambition, sensuality, or dissimulation.

Now then when the Morall Philosopher hath proued by this naturall inclination of man, that there is a God, which hath imprinted in vs such a feeling of himselfe, as no conscience can deny him, when it commeth to speake sincerely, then steps he a degree further, and proues that this GOD which is acknowledged, can be but one; for that if hee bee a God, he must be infinite, and if he be infinite, he can haue no companion, for that two infinite thinges cannot stand together, without impeachmẽt the one of the others infinitnes. The reason why there can be but one God.

He prooueth the same by the custome of the most Gentiles, who (as Lactantius well noted in his time.) when they swore, or cursed, or praied or wished any thing heartily (especially in affliction, that lightneth the vnderstanding,) their fashion was to say God, and not the Gods. And

for

for the learned sort of them, howsoeuer they dissembled, and applied themselues outwardly to the terror of the cõmon people, yet in earnest they neuer spake of more thẽ of one God, as Plato signifieth of himselfe to Dyonisius king of Sicily, in a certaine Letter, wherein he gaue him a signe when he spake in earnest, and when in iest: *Hinc discis tu, scribam ego serio, nec ne: cum serio, ordior Epistolam ab vno Deo, cum secus a pluribus.* By this signe shall ye know whether I write in earnest or not For when I write in earnest, I begin my Letter with onely God, and when I write not in earnest, I do begin my Letter in the name of many Gods.

Pla Epi. 13. ad Dyonis.

Iulian the Apostata, in his three most scornefull books that he wrote against vs Christians, (whom contemptuously he called Galileans) endeuouring by all his meanes to aduance and set foorth the honour of Paganisme, alledgeth this Plato for a chiefe Piller and Father thereof, and dareth preferre him with our Moses: and yet you see what hee testifieth of himselfe. And that this was his perpetuall opinion, three of his most worthie schollers, I mean three of

of the most learned that euer profes-
sed the Platonick sect. Plotinus, Por-
phyrius, and Proclus, all Heathens
themselues, do testifie & proue in di-
uers parts of their workes, assuring
that both they and their maister Pla-
to, neuer beleeued indeed but one ly
one God. And as for Socrates, that
was Platoes Maister, & pronounced
by the Oracle of Apollo, to bee the
wisest man in all Greece, the World
knowes that he was put to death for
iesting at the multitude of Gods a-
mong the Gentiles.

Aristotle. & the Peripa-teticks.

Aristotle that ensued after Plato be-
gan the sect of Paripateticks, & was
a man so much giuen to the search
of Nature, as in many things he for-
gat the Author of Nature, or at least
wise, he treated litle and very doubt-
fully thereof, yet in his old age, when
hee came to write the booke of the
world to K. Alexander (which booke
S Iustine the Martir esteemed great-
ly, and called it the Epitome of all
Aristotles true Phylophy) he resol-
ueth the matter more cleerely, say-
ing thus of God; *Hee is the Father of
Gods and men, hee is the maker and con-
seruer of all things that bee in the world,*
And hee addeth further in the same
place,

place, that the multitude of many Gods, was inuented to expreſſe the power of this one God, by the multitude of his Miniſterss; ſo that hee maketh all Gods to bee ſeruants beſides onely one. Which ſentence of their Maiſter Tueophraſtus and Aphrodiſeus, two principall Peripateticks, do confirme at large.

Zeno the chiefe and Father of the Stoicks was wont to ſay (as Ariſtotle reporteth) that *either one God, or no God.* Which opinion is auerted euerie where, by Plutarch and Seneca, two moſt excellent Writers, & great admirers of the Stoick ſeuerity. And before them, by Epicteus, a man of ſingular account in that Sect, whoſe words were eſteemed Oracles, *Dicendum ante omnia, vnum eſſe Deum, omnia regere, omnibus prouidere.* Before all things (ſaith he) wee muſt affirme that there is a God, and that that GOD gouerneth all, and hath prouidence ouer all.

Plut. de oracul. defec. de tran de queſt plat.

As for the Academicks who made the fourth diuiſion or ſect of Philoſophers, it is ſufficient which I haue mentioned before, that Socrates their founder was cauſed to dye for this opinion in this manner; albeit it

ſeeme

seeme, that such as insued in that sect whose profession was to dispute and doubt of euery thing, came at length, by their much iangling and disputing, to beleeue and holde nothing. Whereof Cicero himselfe may be an example, who in his Bookes *De natura Deorum*, followeth so farre the Academicall vaine of doubtfull disputing too and fro, about the nature of Gods, as hee may seeme (and so did hee to diuers Christians of the Primatiue Church) to be very irresolute whether there were any God or no. Albeit in the end hee make shew to conclude very plainely & peremptorily with the Stoicbes.

So in this time of varietyof sects

All the foure sects of Phylosophers then, who in their times bare the credit of learning & wisedome made profession of one God, when they came to speake as they thought. But if we ascend vp hier, to the dayes before these sects began, that is, to Pythagorus, and Architas, Tarentinus, and before them againe to Mercurius, Trismegistus that was the first patent of phylosophy to the Egyptians; wee shall finde them so resolute and plaine in this point, as no Christians can be more. Wherfore he that desi-

Vide apud plutarch. de placitis phylos. Trism. in Pæmand & in Asclep.

desireth to see innumerable examples, as well of these mens savings as of other learned Heathens of al ages let him read but S Cyrils first booke againg Iulian the Apostata, or else Lactantius in his first & second books against the Gentiles, and he shall remaine satisfied.

This then is the Morrall Philosopher first Argument, the inclination of all people to beleeue a Godhead: the instinct of Nature to confesse it, the force of mans conscience to feare it, the custome of all Nations to adore it. And finally, the consent and agreement of all learned and wise men, in apllying this Godhead not to many, but to one onely, that made this world, and gouerneth the same. *Non hominibus, non demonibus, non Dijipsis, quos non naturæ ratione, sed honoris causa Deos nominamus.* Wee attribute not the appellation of true God (saith Trismegistus) either vnto men, or vnto deuils, or vnto the multitude of other Gods themselues, for that wee call them God, not in respect of their Natures, but for honours sake. That is, wee call them Gods to honour them for their famous acts, and not for that we thinke them

Trism. in Pæman. c. 2. 3. 4. &c.

In Asclep. 1. 2. 6. &c.

them in Nature true Gods. Which *Cicero* confirmeth in theſe wordes; *The life of Man, and common cuſtome hath now received, to lift vp to heauen by fame and good will, ſuch men as for their benefits are counted excellent. And heerebence it commeth, that Hercules, Caſtor, Pollux, Aeſculapius, and Liber, are now become Gods, and heauen almoſt is filled with mankinde.*

The ſecond argument of morrall Philoſophy, is, *De vltimo fine, & ſummo hominis bono*, that is, concerning the laſt end of man, and of his higheſt or ſupreame felicity, wherby the being of God is alſo confirmed And albeit I haue ſaide ſomewhat of mans end before, yet that which in this place I am to adde, is more proper and peculiar to morrall Philoſophy. For as other Sciences may, and do conſider the ſmall ends of other Creatures, which are diuers, & yet all concur for the ſeruice of man, ſo this Science of morrall Philoſophy, doth properly conſider the final end of man himſelfe, calling it *ſummum bonum*, his greateſt and higheſt happineſſe, whereunto hee was created, and whereunto hee tendeth in this life, and wherein he reſteth & repoſeth

The ſecond argument in morall Philoſophy

teth, without further motion or appetite, when hee hath obtained it.

For better vnderstanding whereof, it is to be cõsidered, that euery thing in this world, hath some particular end, together with an appetite & desire ingrafted by nature to that ende, which desire ceaseth when the end is obtained. As for example, a stone hath a naturall appetite to go downward into the Center or middle of the Earth, and so resteth in no place (except by violence it be stayed) vntill it come thither. On the contrary, fire reposeth no where (except it be restrained) vntill it mount aboue the ayre to his peculiar and naturall place of abode, where of it selfe it resteth. And so in other things that are without sence, there is a certaine appetite and desire to their end, which end being once obtained, that desire and appetite of it selfe reposeth.

All things in this world hath a desire to his end.

In beasts likewise we behold, that they haue a desire to fill their bellies, & to satisfie their other sences, which being satisfied, they remaine contented and desire nothing else, vntil the same appetite of sence, want his obiect againe. Whereby wee perceiue, that sensuality of contentation of the sences,

sences, is the finall ende desired of beasts, and their very *summum bonum* or supreame felicity.

But in man, albeit for maintenance of the body, there be this appetite also to satisfie his sences according to the lower proportion of his minde, that is called *sensitiue*, yet according to the higher part of his mind, whose name is *Reason*, or the reasonable part, (which is the onely part indeed that is peculiar to man, and distinguisheth him from vnreasonable beasts) hee hath an appetite of some more high and excellent obiect, then is the contentation of these sences: for that by experience we may see and feele, that oftentimes when the sences bee al satisfied, yet is the mind not quiet, which argueth, that sensuality, or sensuall delectation, is not our *summum bonum*, wherein our minde must rest, and enioy her felicity

Hereupon haue Philosophers and Wise-men fallen to dispute in all Ages, what should be the finall fecility and *summum bonum*, of mankind? And Cicero saith, that this point is *Cardo totius Philosophiæ*, the very hooke or hinge whereupon all Philosophye hangeth. For that this beeing once

Cice. lib desi. bonorum & malorum.

found out, cleere it is, that all other things and actions are to be referred to the obtaining of their end & happines. And therfore about this point there hath been maruellous contention and fight among Philosophers, the Stoicks refuting the Epicures, & Peripateticques refuting againe the Stoickes; and the Platonikes, (who went neereſt the truth) impugning and refuting both the one and the other: and this diſſention went ſo far foorth, the one part aſsigning one thing, and the other another, to bee this felicity or *ſummum bonum*, that *Marcus Varro*, a moſt learned Roman, gathered two hundred, foureſcore and eight different opinions, (as *S. Auguſtine* noteth) about this matter.

Aug. lib. 19. de Ciuit. ca. 1

And finally, when all was ſaid, and examined, *Plato* found that nothing which might be named or imagined in this life, could bee the felicity or *ſummum bonum* of man, for that it could not ſatisfie the deſire of our mind. And therfore he pronounceth this general ſentence. *It is impoſsible that Men ſhould finde their felicity or ſummum bonum, in this life, ſeeke what way they will, but in the next life, without*

The ſentence of *Plato* in *Phædon.*

out all doubt it must be found. The reason of which sentence and determination was, for that Plato was able to refute any thing, that the other Philosophers did or could name, to be our felicity and finall end in this life, wer it riches, honours, pleasures, mortall vertues, or other like which each sect did assigne.

As for example, he prooued that riches could not bee our *summum bonum*, or happinesse, for that they are vncertaine, vndurable, vaine, variable, and things that bring with them more danger oftentimes & trouble of minde than pouerty doth. Honours be refelled, for that besides their vanity, they depende of the mouth & mindes of other men who are changeable and inconstant. Pleasures of the body, and voluptuousnes, for that they are common to vs with beasts, and alwaies haue annexed their sting, and discontentation, when they are past. Mortal vertues, for that they consist in a certain perpetual fight & war with our own passions, which neue giue vs rest or repose in this life. Finally, whether soeuer we turne our selues, or what soeuer we lay our hands vpon in this life,

How nothing in this life can be our felicity.

life, to make our felicity or *summum bonum*, it faileth vs (saith Plato) neyther giueth it any durable contentation to our minde, wherefore this felicity is to be sought and obtained in the life to come.

Thus farre arriueth Morrall Philosophy by reason, to proove, that mans felicity or finall end, cannot be in any thing of this life or world. It proueth also by the same reason, (as in part it hath beene touched before) that this felicity of our minde in the life to come, must be a spirituall and immateriall obiect, for that our mind and soule is a spirit; it must bee immortall, for that our soule is immortall. But what? Goeth yet humane Philosophy any further? Or can Plato assigne the particular point wherin it standeth? Heare his words, and confesse that not without reason hee was called Diuine. In this it consisteth (saith he) *Vt coniungamur Deo, qui omnis beatitudinis fastigium, meta, finis.* That wee bee ioyned to God, who is the top, the But, and the ende of all blessednes. And can any Christian (think you) say more then this? Yet hearken what a Scholler of his saith, for explication of his maisters sen-

Plato in Phædon.

ſentence; *Supremus hominis finis, ſupremum bonum, id eſt Deus.* The finall end of man whereto he tendeth, is a ſupreame or ſoueraigne good thing, and this is God himſelfe. By which words wee ſee, that theſe Heathens by the ende of man could finde out God, which was the ſecond Argument propounded in Morrall Philoſophy

Plotin. Enn. 3. lib 4. cap. 1.

A third argument vſeth the Morrall Philoſopher for proofe of God, (which ſhall be the laſt I will alledge in this place) deduced from conſideration of good and euil, vice and vertue, and eſpecially of the reward which by nature, reaſon, and equity, is due to the one: as alſo of the punniſhment belonging to the other.

The third argument in morrall Philoſophy

For (ſaith he) as in all other things creatures, and actions of this world, that paſſe from the Creator, wee ſee proportion, order, iuſtice, wiſedome, and prouidence obſerued; ſo much more muſt we aſſure our ſelues that the ſame is obſerued in the ſame creators actions & proceeding towards man, that is the cheefe and principal of all other his creatures

Now then, wee ſee and behold, that all other Creatures are directed to

their ends by nature, and do receiue comfort and contentation so long as they hold that course: and losse, disease, and griefe, as soone as they breake and swarue from the same.

One man hath reason giuen him whereby to know and iudge of his end, and the holy Scriptures, whet by he may eyther direct his way to the same by vertue, or runne astray by following of wickednes. Whereupon it ensueth, that in all equity and iustice, there must remaine reward for such as do well, and follow the right passe assigned thē to their end & felicity, which is by good life; and punishment for the other that abandon the same, for pleasure and sensuality.

But we see in this world saith the Philosopher, that most wicked men, doe receiue least punishment; and many there be, (as Princes and high Potentates) whose liues and actions, bee they neuer so vicious, yet are they aboue the correction of mortall men, and many poore men on the contrary part, who for their vertue, patience, and honesty, receiue nothing in this life but enuy, malice, contempt, reproach, despight, and oppres-

oppreſsion. * Wherefore (ſaith he) eyther there wanteth prouidence & equity in the gouernement and diſpoſition of theſe attaires, which wee ſee not to want in things of leſſer moment: or elſe muſt there bee a place of punishment and reward in the life to come, vpon the ſoules of ſuch as part from hence, and a iuſt and a powerfull Iudge, to make a recompence of theſe inequalities & iniuſtices permitted in this worlde. Which Iudge can bee none but the Creator himſelfe.

* See of this matter Socrates in Apolog.

And ſo hitherto haue I declared how euery particular ſeruice among the Gentiles, had particular meanes and wayes to demonſtrate GOD by contemplation of his Creatures, and by force of reaſon, which no man could deny.

Now remaineth it to ſhew, how the Iewes or faithful Iſraelites before Chriſts appearance in the fleſh, was able to confirme this verity to a heathen, which ſhall be the ſubiect of the Section following.

How the Iewes were able to proue God.

Sect. 3.

THE people of Israel, that for many yeares and ages were the peculiar people and partage of God, as they dwelt inuironed with Gentiles of each side that impugned their religion and worship of one God, and had many weakelings among themselues, that were often tempted to doubt of the same religion, by the example of so many Nations, and Countries about them, that made profession of a contrary Religion, so had the Diuines and learned men of this people diuers forcible proofes, & most reasonable arguments peculiar to themselues, (besides the guift of faith, or any other demonstration that hitherto hath beene alleadged) to confirme their brethren in the beleefe of one God, and to conuince al Atheists or Infidels in the world.

Diuers things wherby the Iewes knew.

And albeit these proofes which they vsed were many, as the creation of the world by one God, the diuiding of the Hebrew Religion from the

the beginning; the conuerſation of God with Abraham, of whome the Iewes deſcended; the myraculous deliuering of that nation frō Egypt: the Lawe receiued from Gods owne mouth by Moſes; the ſtrange enterance of the Iewes into the Land of Promiſe; the extinguiſhing of the Gentiles, which before inhabited there; the erection of the Iewiſh Monarchy and protection thereof againſt all Nations; the miraculous deedes and ſayings of Prophets; and a thouſand reaſons beſides, which confirme moſt euidently, that the Iewes God, was the only true GOD, yet for that all theſe things and ſayings with an Infidell, had no more credite, then the writinges or Scriptures wherein they were recorded; hereby it came to paſſe, that al which a Iew could ſay for proofe of GOD, more then a Gentile, depended only vpon the authority of his Scriptures; and for this cauſe he referred all his proofes and arguments to make euident the truth and certainty of theſe Scriptures, which thing once performed, the beeing of one God cannot be called into controuerſie; for that theſe Scriptures are nothing elſe, but

a narratiō of the acts & gests of that only God, which the Iewes professe.

We are now to see then what the Iew was able to say for proofe of his Scriptures, and consequently, for demonstration of God, & of his iudgments declared therein. Which discourse, as it was profitable in olde time, for stay and confirmation of al such as were or might bee tempted with infidelity; so can it not bee but very comfortable to vs Christians of these daies, to behold the certainty of these Scriptures laide open before vs, vppon which the foundation of our whole faith dependeth.

The first proofe of Scriptures.

Antiquity.

First therfore, the Iew for proofe of his Scriptures, alleadgeth the great & wonderful antiquity thereof. For as God (saith he) was before Idols, and truth before falshood, so was the Scripture (which is the story of the true GOD (long before the writings of Painims or Infidels. Nay further hee sheweth, that the most part of things recounted in the Byble, were done before most of the

Ioseph. lib. 10 cō. Appi. handeth this largely.

Panym

Panyon Gods were extant, and that the very last writers of the Hebrew Cannon, which are Esdras, Aggeus, Zacharias, and Malachy, (almost fixe hundred yeares before the comming of Christ, when the seconde Monarchy of Persians began) were before most of the Heathen auncient Historiographers; to wit, before Hellanicus, Herodotus, Phericides, Thucidides, and Xenophon. And albeit the Gentiles had some Poets before, as Orpheus, Homer, Hesiodus, and Lycurgus the Law-maker, that liued a good while after; yet the eldest of these arriued no higher than the dayes of K. Salomon, which was fiue hundred yeares after *Moses*, the first writer of the Byble. After whose time, the most part of Heathen Gods were long vnborne, as Ceres, Vulcan, Mercury, Apollo, Aesculapius, Castor, Pollux, & Hercules, as the Gentiles themselues in their Genealogies do confesse. And as for *Abraham* that liued fiue hundred years before Moses, he was not onely elder then these Gods, which I haue named, but also than Iupiter, Neptune, Pluto, and such other, who for dignities sake and antiquity, are called

Eusebius assigneth the 570 in Christ.

Eupherem à Milsen in Genealo Decrũ.

Cic de natura Deorum.

called by the Gentiles, *Dij malorum Gentium*, the Gods of great Nations. And yet before Abraham, doe the Scriptures containe the ſtory of two thouſand yeares, or there abouts. So that by this it is euident that the writing of Heathens, and the multitude of their Gods, are but late fables in reſpect of the olde and venerable antiquity of hebrew ſcriptures, and conſequently the authority of theſe Scriptures, muſt in reaſon bee greater then all other writings in the world beſides, ſeeing they were extant before all others, in thoſe firſt times of ſimplicity and ſincerity, and were in part tranſlated into diuers languages before the Monarchy of the Perſians, that is, before any ſtory of the Gentiles was written, as Euſebius out of many Heathen Authors declareth.

Euſeb. lib. 9. de præp. Euã. cap. 2. 3. 4.

The ſecond proofe of Scriptures.

NExt to the reaſon of antiquity, is alledged the manner of writing, authoriſing, & conſeruing theſe Scriptures, which is ſuch, as greatly confirmeth the certainty of thinges con-

contained therein For first, whatsoeuer is set downe in these writinges, was eyther taken immediately from the mouth of God, as were the propheſies and bookes of the Law; or elſe collected ſtom time to time by generall conſent, according as matters and miracles fell out, as were the Bookes of Iudges, the Bookes of Kings and Chronicles, and ſome other that containe records and Hyſtories of times. Which books were not gathered by ſome one priuate man, vppon heare-ſay, or his owne imagination, long after things done, as heathen Hiſtories, and other prophane records and monuments are; but they were written by generall agreement, in the ſelfe ſame dayes, when things were in ſight and knowledge of all men, and ſo could not be faigned.

How Scriptures were authoriſed.

Secondly, when bookes were written they were not admitted into the common authoritye of Scriptures, that is, of Gods word or diuine writings, but vpon great deliberation & moſt euident proofe of their vndoubted verity. For eyther the whole Congregation or Synagogue, who had the appointing thereof, (and among

mong whom commonly were diuers Prophets (did know most certainly the things and miracles to bee true (as did also the whole people,) that were recorded in these writings concerning histories, or else they sawe the same confirmed from GOD, by signes and wonders, as in the bookes of the Prophets, and of their Lawgiuer Moses it fell out.

The care of conseruatiō

Thirdly, when any thing was written and admitted for Scripture, the care of conseruatiō therof was such, and the reuerence of Iewes therunto so great, as may easily assure vs, that no corruption or alteratiō could happen vnto it. For first the thing was coppied out into twelue Autenticall copies for al the twelue tribes: and then againe in euery Tribe ther were so many Coppies made, as wer particular Sinagogues within that Tribe. All was done by speciall Notaries Scribes, Ouer seers, and witnesses. The coppies after diligent reuiew take, were laid vp by the whole Congregation, in the treasure house of the Temple, vnder diuers lockes and keyes, not to be touched, but by men appointed, nor to be vsed, but with singular reuerence. To adde,

dimi-

diminish, corrupt or alter, was present death by the Lawes of the Nation. And then how was it possible (saith the Iew) that among these writings, either falshood shold creep in, or truth once receiued, could afterward be corrupted?

It is not possible (saith he) in reason, and therefore obserueth he another thing in this case, which in truth is of very great consideratio, to wit; that no other Nation vnder heauen, did euer so much esteeme their owne writings, that they would offer to dy for the same, as the Iewes were ready to do, for euery sentence and sillable of their Scriptures. Wherefore also it did proceede, that in al their miseries & afflictions (wherein they were a spectacle to all the world) in all their flights and banishments, to Egypt, Babylon, Persia, Media, and other corners of the earth, in al their spoyles, assaults, and deuastations at home: they euer yet had special care to conserue these writings, more then their owne liues, and so haue kept the same without maim or corruption, more ages together, then al Nations in the world haue done any other Monuments.

The estimatiō that the Iewes had of their Scriptures.

The third proofe of Scriptures.

The sincerity of the Writers.

THE third perſwaſion which is vſed by the Iewe for the verity of theſe Scriptures, is the conſideration of the particular men that wrote them; who were ſuch, as in no reaſon can bee ſuſpected of deceipt or falſhood. For as I haue ſaide, the ſtories of the Byble, were written from time to time by publique authority, and by the teſtimony of all men that ſaw and knew the thinges that are rehearſed. The bookes of the Propheſies were indited by the Prophets themſelues, whoe were plaine, ſimple, and ſincere men, authoriſed from God by continual miracles, and yet ſo ſcrupulous and timorous of their owne ſpeeches, as they durſt ſay nothing, but onely, *The Lord ſaith this, the Lord of Hoaſtes commandeth that, &c.*

And when they preached and read their writings in the hearing of all the people, they proteſted, that it was not mans word, but Gods, and that for ſuch they left it in the pnblique Treaſury of their Nation, vntill by tract of time, the euent and fulfilling

ling of their propheſies ſhould proue them true, (as alwayes it did) and their owne both liues and deaths declare, that they meant no falſhood; ſubiect to the corruption, pride, vanity, or ambition of this life (as other prophane and Heathen Writers were) and their deaths for the moſt part offered vp in holy martirdome, for defence of that truth which they had preached and written; as appeared in Eſay, that was ſawed in pieces by King Manaſſes; in Ieremy that was ſtoned to death by the common people; in Ezechiell that was ſlaine by the Captaine of the Iewes at Babylon; in Amos, whoſe braines were beaten out, by Amaſius the wicked and idolatrous Prieſt in Bethell; in Micheas, whoſe necke was broken by Ioram, ſonne to King Achab; in Zacharias that was ſlaine at the Altar, and the like.

See Epiphã de vitis Prophet.

And this for the Prophets of the latter times among the Iewes. But, now, if we conſider the firſt Prophet, of all that wrote among the people, I meane Moſes, that was not onely a Prophet, but alſo an hiſtoriographer, a Law-giuer, a Captaine and a Prieſt, the firſt that euer reduced the people

ple to a Common-wealth, and the first that put their actes and gestes in writing, or rather the acts & gestes of the almighty God towards them, this man (I say) if wee consider him onely, I meane the circumstances of his person, the Iew thinketh this a sufficient motiue to make any man of reasō beleeue whatsoeuer he hath left writtē in the Bible with our further confirmation

Euseb. lib 9, et 10. de pro. Euan. Ioseph lib. 1 de. content. Appi et lib. 2. an.

And first for his antiquity, I haue spoken before, and the Heathens do confesse: and for myracles done by him, the greatest enemies that euer he had in the world; that is, Appian in his fourth booke against the Iews, and Porphery in his fourth Booke against the Christians, doe acknowledge them; and Porphyry adioyneth more for proofe hereof, that he found the same confirmed by the story of one Saconiachon a Gentile, who lined (as he affirmeth) at the same time with Moses But what? All those Myracles say they) were done by Arte magicke. and not by the power of GOD, as *Moses* boasted.

Exod 3.4.8

But then asketh them the Iewe where Moses a Sheepeheard, could

learne

learne so much magicke, or why could not the Magitians of Pharo, whose studv was in that profession frō their infancy, eyther do the like, or at least wise deliuer themselues from the plagues of Egypt? Why did they cry out, *The finger of God is here*? Where did you euer heare of such workes done by Magicke, as Moses did, when he deuided the Redde Sea? When he called into his camp so many Quailes vpon the suddaine, as sufficed to feed sixe hundred thousand men beside Women and Children? When hee made a Rocke to yeeld foorth a Fountaine? When he caused a Dewe to fall from heauen that nourished his whole Camp for forty yeares together? When hee caused the ground to open and swallow downe alue three of the richest men of all his Army, together with their Tabernacles, and al other bags and baggage? When hee caused a fire to come from Heauen, and consumed fifty Gentlemen of the former Rebels and Adherents, without hurting any one that stood about them?

The miraculous workes of *Moses* Exod. 14. Exod. 16. Numb. 11. Iosh. 5. Psalme 77. Numb. 16. *Ioseph. lib. 4. antiq. cap. 2. & 3.*

These things did Moses, and many other in the sight of all his Armye: that

that is, in the sight of many hundred thousand people, among which there were diuers his emulators and sworn enemies, as by the story and Scripture it selfe appeareth, Core, Dathan, & Abiron, with their faction, sought in all things to disgrace him, and to diminish his credite: and therefore if any one point of the miracles had beene reproueable, Moses would neuer haue durst to put the same in writing, nor would the people haue stood with him, and much lesse haue receiued his writings for Diuine, and for Gods owne words (beeing solicited against him by so potent means) had they not knowne all things to be most true therein contained, and had seene his strange miracles, and familiarity with God.

Numb. 16

The plaine and sincere proceeding of Moses.

But he dealt plainely and simply in this behalfe; he wrote the things of his owne doings, which euery man present did know to be true; and of Gods speeches, and communications to himselfe, hee wrote so much as he was commanded, whereof both God and his Conscience did beare him witnesse. Hee caused the whole to be read vnto the people, and laide vp in the sacred Arke and Tabernacle,

cle, as Gods owne writing and couenant with that Nation. He causeth al the whole Army to sweare and vowe the obseruance thereof. And then drawing towards his death he made a most excellent Exhortation vnto them, perswading them sincerely to the seruice of their God; and confessing his owne infirmities, and howe for his offences he was to dye before their entrance into the Land of promise. He concealed not the offence of his Brother Aaron, of his Grand father Leui, of his Sister Mary. and other of his Kindred, (as worldly Princes of their honors are wont to doe) neyther did hee goe about to bring in gouernement after his decease, any one of his owne Sonnes, (which is greatly to bee obserued) notwithstanding he left behind him goodly Gentlemen fit for the roome, & himselfe of power to place them, if hee had endeauoured; but he left the gouernment to a stranger named Ioshua, as GOD had commanded him.

Num.20,& 17.

Exod.32.

Numb.11.

Numb.27.

Al which things (saith the Iew) do proue sufficiently, that Moses was no no man of ambition, or of worldly spirit, but a true seruant of God, and

con-

consequently, that he wrought not by Magicke or falshood, but by the onely power of his Lord and maister and that his writings are true, and of the same authority that in his life & death he affirmed them to be, that is the vndoubted Word of Almighty God.

The fourth poose of Scriptures.

Consent.

THis he confirmeth yet farther by a fourth reason, which is the consent and approbation of al later writers of the Byble, that ensued after Moses For as among prophane writers of worldly spirit, it is a common fashion for him that followeth to reprehend the former, and to hunt after praise by his ancestors disgrace; so in these writers of the Byble, it is a most certaine argument, that all were guided by one spirit from God, that in continuance of so many Ages and thousand yeeres, no one yet euer impugned the other, but alwais the latter supporting and approuing the former, for true, doth build thervpon, as vppon a sure foundation. So the writings of Ioshua doe confirme

and approue the writings of Moſes, and the records of the Iudges do reuerence and allow the booke of Ioſhua. The ſtory of the Kings & Chronicles, do refer it ſelfe to the ſtory of Iudges. One Prophet confirmeth an other. And finally, Chriſt approueth all by the knowne deuiſion of the Law, Pſalmes, and Prophets, which is a demonſtration, that all their ſpirits agreed in one.

And thus hitherto hath beene declared the foure conſiderations, that are externall or without the Bible, to wit; the antiquity and continuance of the Scriptures; the maner of their writing and preſeruing from corruption; the ſincerity, vertue, and ſimplicity of their writers; together with their agreement & coherence in one ſpirit. But now further (ſaith the learned Iew,) if you wil but open the Booke it ſelfe, and looke into the Text, and that which therein is contayned; you ſhall ſee Gods owne hand, Gods owne characters, Gods owne ſigne and ſeale, and ſubſcription on the paper, you ſhal ſee Gods omnipotency, Gods Spirite, Gods prouidence, no leſſe in theſe Letters of his booke, then you beheld the

Conſiderations internall.

same before, in the table of his creatures. Nay, much more (saith he) for these letters were deuised for declaration of those Tables, to the ende that such as for their blindnes could not see him in his Creatures, might learne at least to reade him in the Scriptures.

The first proofe of Scriptures.

Their argument & end

CONsider then first (saith he) the subiect or argument which the Scriptures doe handle, together with their scope and end whereunto they doe leuell. You shall finde, that the first is nothing else but the actes and gests of one eternall God, as before hath bin mentioned; and the second nothing els, but the onely glory and exaltation of the same great GOD, together with the saluation of mankinde vpon earth. And shal you find any writings in the Worlde besides, that haue so worthy an argument or so high an end? Reade al the volums and monuments of the Pagans, turne ouer all their Authors, of what kind, name or profession soeuer; and see what mention they make of these

two

two thinges; I mean, of the honour of God, and the saluation of Man? Read their Philosophers, & see whether euer they name or pretend these things, Reade their Historiographers and marke how many battels and victories they attribute to God? They will describe to you often the particular commendation of their Captaine, they will defraud no one Souldiour of his praise in the victory, they will attribute much to the wisedome of their General, much to his courage, much to his watchfulnesse, much to his fortune They will attribute to the place, to the winde, to the weather, to the shining of the Sun, to the raising of the dust in the Enemies eyes, to the flying of some little bird in the ayre, and to a thousand such pretty obseruations besides; but to God nothing. Whereas contrariwise in the Scriptures, it is in euery battaile recorded, *God deliuered them into their enemies handes: God ouerthrew them: GOD gaue the victroy.*

Againe, consider the lawes & lawmakers among the Gentiles, as Lygurgus, Solon, Draco, Numa, and the like, and see whether you finde any

one such Law, or tending to such an end as this of the Iewes; *Thou shalt loue the Lord thy God with all thine hart,*
Deutro. 6. *and with all thy soule, and shalt loue thy neighbour as thy selfe*

Consider in all the South-sayers, and Diuines among the Gentiles, whether they vsed to say in their predictions, as the Prophets of Israel did, *Dominus dixit*, the Lord hath spoken it; or else, *Ego dico*, I do speak it. Compare their versifiers and Poets with those of the Scripture, and see whether they haue laboured in the praise of men, or of God. And whereas Heathen Poets haue filled vp their bookes, (as also the most part of ours at this day) with matter of carnall loue; marke where any of them euer brake foorth into such pangs of spirituall chast loue, as holy
Psalme 17. Dauid did, when he said, I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my Protector, & the horn of my saluation. And againe in another verse. What haue I desired vpon earth besides thee? My flesh and
Psalme 73. hart haue fainted for thee, thou God of my heart, thou God art my part and portion euerlasting.

By

By all which it is euident, that as prophane writings & writers, which do treat of men, extoll men, seek the grace of men, referre al to the commodity and good liking of men, doe proceede of the spirit of man, & are subiect to those infirmities of falsehood, error, and vanity wherewith man is intangled in this life? so the Scriptures, which handle matters aboue the compasse of flesh & blood that inferre al to God, and supernaturall ends, could not proceed of nature or humane spirit. For that by Nature the Iewes were men as the Gentiles were, and had their infirmities of flesh and blood as the other had, and therefore, it must needs be concluded, that these high & supernaturall writings among them, proceeded from God, that especially directed them, and gaue them light of vnderstanding, aboue all other Nations and people in the world.

The first proofe of Scriptures

NExt after the argument & ende of the Scriptures, the lew willeth vs to consider the peculiar stile Their stile.

and phraſe which they vſe; for that (ſaith he) it being different from all manner of writings in the world, and vnimitable to man, it doth diſcouer the finger of God, by which it was framed. For whereas humane writers do labor much in adorning their ſtile, and in reducing their wordes to number, weight, meaſure and ſound, with addition of many figures, and other ornaments for allurement of the Reader; the Scripture taketh quite another courſe, and vſeth a moſt maruellous ſimplicity, thereby to accommodate it ſelfe to the capacity of the weakeſt: but yet alwayes carrying with it ſo great profundity, as the beſt learned in ſearch thereof, ſhall confeſſe their owne ignorance. For examples ſake, conſider but the very firſt words of the Byble. *In the beginning GOD created Heauen and Earth: and the Earth was empty and voyde: and darkneſſe was vppon the face of the Earth: And the Spirite of GOD was caried vpon the waters, and GOD ſaide, let light bee made, and light was made, &c.* What can be more plaine and ſimple then this narration, to inſtruct the moſt learned about the beginning and creation of the world?

See S. Auguſt of this at large, lib. 12. de ciuit. Dei.

Geneſis 1.

And

And yet when learned men come to examine euery point thereof, howe, and what, and where, and in what manner and when things were done, it astonisheth them all, to consider the difficulties which they finde, and the depth of so infinite incrutable misteries.

Besides this, there goeth in the same simplicity, a strange maiesty, and grauity of speech, declaring sufficiently, from how great and potent a Prince it proceedeth. For as great Monarchies in their Edicts & Proclamations are wont to speak vnto their Subiects not in figures or rethoricall phrases but plainely, briefly, and peremptorily, to shew their authority: So the Scriptures, to declare whose Edicts they be, do vse the like manner of phrase and stile to all the world, without alluring or flattring any man & without respect of Monarch, Emperor, King, Prince or Potentate; *Fac hoc & viues*, do this and thou shalt liue; *Si peccaueris in me, morieris in eternum*, if thou sin against me, thou shalt dye euerlastingly Deu. 4. 7. 32.

And albeit (as I haue saide,) the Scriptures doe vse this simplicity of speech, and do not admit that kinde

of painted and artificiall ſtile, which humane writers doe ſo much couet, yet in perſwading, inſtructing, mouing of affections, & al other effects which ſpeech or writing can worke, there is no compariſon (a thing moſt wonderfull) betweene any other writing in the world and theſe.

The force of the ſcriptures in mooving of affections.

Wherefore I could alledge many proofes and examples, but that it were too long. Let any man reade attentiuely, but the firſt Chapter of the prophecie of Eſay, and compare it with any other part or parcell of Tullies or Demoſthenes Orations, and ſee whether the difference of words, be as great as the difference of Motions? Let diuers Himnes and holy Pſalmes of the Scriptures, bee conferred with the moſt patheticall Poems that mans wit hath inuented, and ſee whether there be any compariſon in ſtirring and fiering of actions or no?

This I am ſure, that Ioſephus the Iew, who for glory of his eloquence had his Image of metall erected by Titus the Emperor in the Market-place of Rome, wrote the ſame ſtory which the Scriptures containe, and beſtowed much labour and humane

cun-

cunning therin. But yet euē in those places where he endeuored most to shew his Arte, as in the sacrifice of Isaac by his Father, and in the meeting of Iephte with his onely daughter, which by vow he was constrayned to put to death, the Scriptures are able to pierce the heart, & wring out teares of the Reader, whom Iosephus will not greatly mooue with his rhetoricall Narration, though otherwise very learned, and artificially penned. *See S. Ierom. lib. de scrip. Eccle.*

Aristeus that learned Gentile, of whom wee haue made mention before, who was in speciall fauor with Ptolomy, the second great Monarch of Egipt (about three hundred years before our Sauiour Christ his natiuity) and a chiefe doer in procuring the translation of the Hebrew Bible into the Greeke language, reported of his own knowledge to the sayde Kinge Ptolomy, two strange accidents, which had happened in his time, and which he had vnderstood of the parties themselues, to whom they had happened. The first was of Theopompus, an eloquent Historiographer, who hauing translated many things out of the Bible, & en- Two miracles reported by *Aristæus.*

deuouring to adorne the same with vaine colours of eloquence, could not performe his desire, but was striken with a suddaine maze and giddinesse in the head, and was warned in his sleepe, not to proceed any further in that worke after that sort, for that such manner of style was too base for so high matters as the scriptures contained.

The other example was of one Theodectes a Writer of Tragedies, who tolde *Arsteus* that hee once attempted to bring certaine matters out of the Iewes Byble into a Pagan Tragedy, and that thereupon he was presently striken blinde, where-with he being astonished, and falling to repentance for that he had done, & desisting from the enterprise, (as also Theopompus did) they were both of them restored againe to their former healths. And thus much did these three Pagans confesse of the authority, diuinity, & peculiar sacred stile of our Scriptures.

The seauenth proofe of Scriptures.

BVT now further it ensueth in order, that after the subiect and phrase,

phraſe, wee ſhould conſider a little the Contentes of theſe Scriptures, which will perhappes more cleerely direct vs to the view of their Author, then any thing elſe that hitherto hath beene ſaid. And for our preſent purpoſe, I will note onely two ſpeciall things contained in the Bible, the firſt ſhall be certaine high & hidden Doctrines, which are aboue the reach and capacitie of humaine reaſon, and conſequentlie could neuer fall into mans Braine to inuent them. As for example, that all this wonderfull frame of the world, was created of nothing, whereas Philoſophy ſayth, *That of Nothing, Nothing can bee made.* That Angels being created ſpirits, were damned eternally for their ſinne; That Adam by diſobedience in Paradiſe, drew all his poſterity into the obligation of that his ſinne; and that the womans ſeed ſhoulde deliuer vs from the ſame; That God is one in ſubſtance, and three in perſons; That the ſecond of theſe perſons being God, ſhould become man, and dye vpon a croſſe for the ranſome of mankinne; that after him the way to all felicity and honour, ſhould be by contempt, ſuffe-

ring,

ring, and dishonour These doctrins (I say) and many more, contayned in the Byble, beeing things aboue mans capacity to deuise, & nothing agreeing with humane reason, most euidently do declare, that God was the Author and inditer of the Scriptures, for that by him onely, & from no other, these high and secret mysteries, could be reuealed.

The Prophesies in Scriptures do declare their author

The second thing contained in the Scriptures, that could not proceede but from God alone, are certain prophesies and foretelling of things to come. Wherein God himselfe proueketh the *Idols* of the Gentiles to make experience of their power, in these words; *Declare vnto vs what shall ensue hereafter, and thereby wee shall know that ye are Gods indeed.*

Esay 42.

Which is to be vnderstood, if they could fore-tell particularly & plainely, what was to come, in things meerly contingent, or depending of mans will; they should thereby declare their power to be diuine.

For albeit these Idols of the Gentiles, as Apollo, and other that gaue forth Oracles, (which were nothing else indeed, but certaine wicked spirites, and tooke vppon them these names)

names) did sometime happen vpon the truth, & foretell things to come, as also most Astrologers, Sooth sayers, and Magitians do either by foresight of the stars & other elements, or by the assistance of these wicked spirits and diuels: yet are the things which they prognosticate, either naturall and not contingent, & so may be fore-seene and fore-told in their causes; (as raine, heate, cold winds, and the like) or els, if they be meere accidētal, these predictions of theirs, are only coniectures, and so most incertaine and subiect to errors.

This testifieth Porphiry the great Patron of Paganisme, in a speciall booke of the answers of God, wherin he sweareth, that he had gathered truly without addition or detraction, the Oracles that was most famous before his time, with the false and vncertaine euent thereof, in consideration of which euent, hee setteth downe his iudgement of their power in predictions, after this manner. *The Gods doe fore-tell some naturall things to come, for that they doe obserue the order and coniunction of their naturall causes: but of things that are contingent, or doe depend of Mans will, they*

The opinió of a heathē touching the Prophesies of his Gods.

Porph. lib. ad resp. & Oraculo.

they haue but coniectures onely, in that by their subtilty and celerity, they preuent vs, but yet they ostentimes do lye, and deceiue vs in both kindes, for that as naturall things are variable, so mans will is much more mutable

Thus farre Porphyry of the Propheſies of his Gods, whereunto agreeth another Heathen, of great credite among the *Græcians*, named *Oenomaus*, who for that hee had beene much delighted with Oracles, and more deceiued: wrote a ſpeciall Booke in the end, of their falſhood and lyes; and yet ſheweth, that in many things wherein they deceiued, it was not eaſie to conuince them of open falſhood, for that they would inuolue their anſweres (of purpoſe) with ſuch obſcurities, generalities, equiuocations, and doubtfulneſſe, as alwayes they would leaue themſelues a corner wherein to ſaue their credites, when the euent ſhoulde prooue falſe. As for example, when Creſus that famous & rich Monarch of Lydia, conſulted with the Oracle of Apollo, whether he ſhould make warre againſt the Perſians & therby obtaine their Empire or no? Apollo deſirous of bloodſhed (as the wicked ſpirits

Oenomaus de falſitate oraeul. et de artificiis maleficijs.

Deceitfull Oracles.

ſpirits are) gaue his Oracle in theſe words, for deceiuing of Creſus. *If Creſus without feare, ſhall paſſe ouer Halys,* (this was a Riuer that lay between him and Perſia) *he ſhall bring to confuſion a great rich Kingdome.* *Euſeb. li. 5. de præp. Euan. cap. 10.*

Vpon which words, Creſus paſſed ouer his Army, in hope to get Perſia, but ſoone after he loſt Lydia, by euill vnderſtanding of this doubtfull Propheſie.

This then is the imbicility of both humane and angelical power, in prognoſticating things to come, which are meere contingent. In which kinde, notwithſtanding, ſeeing that the Scriptures haue many, and almoſt infinite propheſies foretold many years (& ſometimes ages) before they come to paſſe, ſet downe in plaine, particular, and reſolute ſpeech; at ſuch time as there was neyther cauſe to coniecture them, nor probability that euer they ſhould be true, deliuered by ſimple and vnlearned perſons that could fore-ſee nothing by skill or Art; and yet that all theſe by their euents, haue prooued moſt true, and neuer any one iotte in the ſame haue fayled; this (I ſay) alone, doth conuince moſt apparantly

paranmly al proofes and reasons and other arguments laid aside, that these Scriptures are of God, and of his eternall and infallible Spirit. And therefore of these Prophesies I will alledge in this place some few examples.

The Prophesie to Abraham for his posterity.

ABraham the first Father & speciall Patriarch of the Iewes, had many Prophesies and predictions made vnto him, as of his Issue, when he had yet none, nor euer like to haue; of his inheriting the Land of Gen. 12,13 Canaan and the like. But this which followeth is wonderful, of his posterities descent into Egypt; of their time of seruitude, and manner of deliuerance thence; the same beeing fore told, more then foure hundred yeares before it was fulfilled, and at that time, when no likely-hoode thereof in the world appeared. The words are these. *Know thou before* Gen 15. *hand, that thy Issue shall bee a stranger in a forreigne land, and they shall subiect them to seruitude, and shall afflict them for foure hundred yeares: but yet I will iudge*

iudge the Nation vnto whom they haue beene ſlaues, and after that they ſhall depart thence with great riches.

This is the Propheſie, and how exactly it was afterward fulfilled, by the ruine of the Egyptians, and deliuerance of the Iſraelites, euen at that time which is heere appointed: not onely the Booke of Exodus doth declare, wher the whole ſtory is laid downe at large, but alſo the cõſent of Heathen writers, as before hath beene touched. And it is ſpecially to be noted, that this Propheſie was ſo common and well knowne among the Iewes, frõ Abrahams time downe vnto Moſes, and ſo deliuered by tradition from Fathers vnto their children, as it was the onely comfort & ſtay, not onely of all that people in their ſ ruitude of Egypt, but alſo of Moſes and others, that gouerned the people afterwards, for forty yeares in the deſert, and was the only mean indeed, whereby to pacifie the min their diſtreſſes and miſeries: and therefore Moſes in euery exhortation almoſt, maketh mention of this promiſe and Propheſie, as of a thing well knowne vnto them all, and not deuiſed or inuented by himſelfe or another.

Exod. 12.
Porph. lib 4. cont. Chriſtia.

The

The Prophesie of the gouernment of Iuda.

LOng after this, Iacob that was Abrahams Nephew, beeing in Egypt, and making his Testament, saide of his fourth son Iuda, *Iuda, thy brother shall praise thee, and the children of thy Father shal bow vnto thee, &c. The Scepter shall not be taken from Iuda, vntill he come that is to be sent, and he shall be the expectation of Nations.*

Genesis 49.

Which latter part of the Prophesie, all Hebrewes do expound, that it was meant of the comming of Messias, which was fulfilled almost two thousand yeares after, at the comming of Christ, as shall be shewed in another speciall Chapter. For at that time, King Herod a stranger put out quite the line of Iuda, from the gouernement of Iury. But for the first part, touching Iudaes Scepter, it is wonderfull to consider the circumstances of this Prophesie.

Iosep de ant. lib 14.

For first, when it was spoken and vttered by Iacob, there was no probability of any Scepter at all, to bee among

among the Iewes for that the Israelites, or sonnes of Iacob at that day, were poore, and few in number, and neuer like to be a distinct Nation of themselues, or to depart foorth of Egypt againe. And secondly, if any such thing should come to passe, as they might be a people, and haue a Scepter of gouernment of their own, yet was it not likely, that Iuda and his posterity should possesse the same for that he had three elder brothers, to wit; Ruben, Simeon, and Leui: who in all likely-hoode were to goe before him. And thirdly, when Moses recorded and put in writing this Prophesie, (which was diuers hundred yeares after Iacob had spoken it) it was much lesse likely that euer it should be true for that Moses then present in gouernment, was of the Tribe of Leui, and Ioshua designed by God for his successour, was of the Tribe of Ephraim, and not of Iuda: which maketh greatly for the certainty of this record For that it is most apparant, that Moses would neuer haue put such a Prophesie in writing, to the disgrace of his owne Tribe, and to the preiudice and offence of Ruben, Simeon, Ephraim, and

Vnlikely-hoods of this Prophesie.

Exod 2.
Ioshua 15.

and other Tribes: neyther would they euer haue suffered such a derogation but that it was euident to them by tradition, that their Grandsire Iacob had spoken it, albeit then presently there was no great likely-hood, that euer after it should come to be fulfilled.

1 Reg. 1 & 6 And this was for the time of Moses, but yet consider further, that from Moses to Samuell, (that was last of all the Iudges) there passed foure hundred yeares more, and yet was there no appearance of fulfilling this Prophesie in Israel; for that

2 Reg 9. the Tribe of Iuda was not established in that gouernement. At length they came to haue Kings to rule, & then was there chosen one Saule to that place, not of the Tribe of Iuda, but of Beniamin, and he indued with diuers Children to succeede him: And who would then haue thought that this Prophesie could euer haue beene fulled? But yet for that it was Gods word, it must needs take place, and therefore whē no man thought thereof, there was a poore Sheapheard chosen out of the Tribe of Iuda, to bee a King and the regiment and Scepter so established in his posterity,

Dauid.
1 Reg 16.

sterity, that albeit many of his descendants offended God more greeuously then euer did Saule, who was put out before. And albeit ten tribes at once brake from Iuda, and neuer returned to obedience againe, but conspired with the Gentiles, and other enemies on euery side, to extinguish the saide Kingdome and regiment of Iuda: yet for the fulfilling of this Propheſie, the gouernment of Iuda held out ſtill, for more then a thouſand and two hundred yeares together, vntill Herods time, (as I haue already ſaide) which is more then any one Family in the whole World beſides, can ſhew for his nobility or countenance in gouernement.

2 Reg. 32. 2 Chro. 11.

The wonderfull prouidence of God, towards the houſe of Iuda. *Euſeb. in Chron.*

The Propheecy for the greatneſſe of Ephraim aboue Manaſſes.

THE ſame Iacob when hee came to bleſſe his little Nephews Manaſſes and Ephraim, that were Ioſephes Children, though himſelfe were now dimme of ſight and could not well diſcerne them, yet did hee

put

put his right hand vpon the head of the yonger, and his left hand vppon the elder, and that of purpose, as it prooued afterward. For when Ioseph their Father misliked the placing of their Grand-fathers hands, and would haue remoued the right hand from Ephraim, and haue placed it vppon the head of Manasses, that was the elder Brother, Iacob would not suffer him, but answered,

Gen. 48. *I know my son, I know that Manasses is the elder: and he shall bee multiplied in many people, but yet his younger brother shall be greater then he.*

Iosh. 16, 17. Which afterward was fulfilled for that Ephraim was alwaies the greater and stronger Tribe, and in fine, became the head of the kingdome of

Eccle. 47. Israell, or of the ten Tribes, whereof there was no suspition or likelihood, when Iacob spake this, or when Moses recorded it. And how then came Ioseph to fore-see this so many hundred yeares before? As also to fore-see and fore-tell the particular places of his childrens habitations in

Iosh. 14. the Land of Promise? As Zabulon at the Sea side, Aser in the fertile pastures: & other the like that fell out by casting lots, after foure hundred

yeares

yeares and more. Where-hence had hee this (I say) to fore-tell what lots so long after should appoint, but onely from God, who gouerned their lots.

The fore-sight of Moses.

THE like may bee asked concerning Moses, who before his death in the Desert, deuided out the Land of Canaan to euery Tribe, euen as though he had beene in possession thereof, and as afterward it fell out by casting of lots, as in the Booke of Ioshua appeareth. And could any humane witte or Science (think you) fore-see, what each tribe should attaine (after his death) by drawing of lots? Num. 34, 35, 36. Iosh. 15, 16, 17.

Againe, the same Moses fore-saw and fore-told in publique hearing of all the people, how in times to come, long after his death, the Iewes should forsake GOD, and for their sinnes be cast into many banishments, and finally be forsaken, and the Gentiles receiued in their roome, as indeed it came to passe. And whence (trow you) could he learne this, but from God alone? Deut 31.

The

The Propheſie for the perpetuall deſtruction of Iericho.

IN the booke of Ioſhua, there is a curſſe laid vppon the place where Iericho ſtood, and vpon whatſoeuer perſon ſhould go about to rebuilde the ſame, to wit; *That in his eldeſt ſonne hee ſhould lay the foundations, and in his yonngeſt ſon ſhould he build the gates thereof.* Which is to ſay, that before the foundations were laid and the gates builded, he ſhould be puniſhed with the death of his Children.

Ioſhua 6.

Which thing was fulfilled almoſt fiue hundred yeares after in one *Hiel*, who preſumed vnder wicked King Achab, to rebuild Iericho againe & was terrified from the ſame by the ſuddaine death of Abyram and Segul his Children, as the Booke of Kings reporteth, *According to the word of the Lorde, which hee had ſpoken in the hand of Ioſhua, the ſonne of Nun.* And ſince that time to this, no man, eyther Iew or Gentile, hath taken vpon him to raiſe againe the ſaid Citty, albeit the ſcituation be moſt pleaſant, as by relation of ſtories and Geographers appeareth.

3 Reg, 16.

The

The Prophesie for the birth and acts of Iosias.

THE third booke of Kings maketh mention, that when Ieroboam had with-drawne ten Tribes from the obedience of Roboam K. of Iuda; to the end they might neuer haue occasion to returne themselues again to Iuda, by their going to sacrifice in Ierusalem, (as by the Law they were appointed) he builded for thē, a goodly gorgious high Altar in Bethell, and there commanded them to do their deuotions. 4. Reg. 12.

And when hee was one day there present himselfe, and offering his incense vpon the said Altar, and al the people looking on: there came a man of GOD, (saith the Scripture) and stood before the Altar, & cryed out aloud, and spake these words; *O Altar, Altar, this saith the Lord, behold a childe shall bee borne of the house of Dauid, whose name shall be Iosias, & hee shall sacrifice vpon thee these Idolatrous Priestes that now burne Frankincense vpon thee, and hee shall burne the bones of men vpon thee.* 3. Reg. 13.

Thus ſpake that man of God, in the preſence and hearing of all the people, more then three hundred yeares before Ioſias was borne: and it was regiſtred preſently, according to the manner of that time (which I haue noted before) & with the ſame were regiſtred alſo, the miracles that happened about the fact; as that the Altar cleft in two vpon the mans words: and Ieroboam extending out his hands to apprehend him, loſt preſently the vſe and feeling therof, vntill it was reſtored againe by the ſaid holy mans prayers; Who notwithſtanding, for that he diſobeyed Gods commandement in his returne, and eate with a Prophet of Samaria, (which was forbidden him) hee was ſlaine in his way home-warde by a Lyon, and his body was brought back againe and buried in Bethel nigh the ſaid Altar, amongſt the Sepulchers of thoſe Idolatrous Prieſts of that place, but yet with a ſuperſcription vpon his Tomb, containing his name and what had happened.

There paſſed three hundred yeares and Ioſias was borne, and came to raigne in Iuda, & one day comming to Bethell to ouerthrow the Altar, & 4 Reg. 23.

to

to destroy the Sepulchers of those Idolatrous Priests, that had beene buried in that place: when he began to breake their Tombes, hee found by chaunce, the Sepulcher of the saide man of God with the superscription vppon it By which superscription, & relation of the Citizens of Bethell, when hee perceiued that it was the Tombe of him that had fore-tolde his birth, his name, and his doings so many hundred yeares before hee was borne: he let the same stand vntouched as the fourth book of kings doth declare.

Now consider, whether among any Nation in the world, but onely among the Iewes, there were euer any such prophesie, so certaine, so particular, so long fore-told before the time, and so exactly fulfilled? But yet the holy Scripture are ful of the like, & time permitteth me only to touch some few of the principall.

The Prophesie for the destruction of Ierusalem and Babylon.

ESay the Prophet is wonderfull in fore-telling the misteries & acts

of the Messias his nativity, his life, & all the particulars that happened in his passion. Insomuch that Saint Jerome saith, he may seeme rather to write a story of deeds past, then a Prophesie of euents to come. But yet among other things, it is to bee noted, that he, liuing in a peaceable and prosperous time in Iuda, when the Iewes were in amity and great security with the Babilonians, hee foresaw and fore-told the destruction of Ierusalew by the said Babylonians, and the greeuous captiuity of the Iewes vnder them; as also the destruction of Babilon againe by Cirus king of Persia, whose expresse name and greatnes, he published in writing almost two hundred yeares before he was borne, saying in the person of God. First, to Ezekias King of Iuda, that reioyced in the friendship he had with Babylon: *Behold, the dayes shall come, when all that thou and thy Fathers haue laide vppe, shall be carried away to Babylon, and thy children shall be Eunuches in the King of Babilons Pallace.* And next, to Babylon he saide; *The destruction of Babylon, which Esay the sonne of Amos saw, &c. Howle and cry, for that the day of the*

4. Reg. 20. Esay. 5.

Esay. 13.

the Lord is at hand, &c.

The wonderfull Propheſie for Cyrus King of Perſia.

(*)

THirdly, vnto Cyrus (not yet borne) who was preordained to deſtroy the ſame, and to reſtore the people of Iſraell from baniſhment, to rebuild the Temple in Ieruſalem, he ſaith thus; *I ſay to Cyrus, thou art my Sheapheard, and thou ſhalt fulfill all my will. I ſay to Ieruſalem, thou ſhalt bee builded againe. I ſay to the Temple, thou ſhalt bee founded againe. This ſaith the Lord to my annointed Cyrus. I will goe before thee, and will humble the glorious people of the earth in thy preſence: I will breake their brazen gates, and cruſh in pieces their yron barres. For my ſeruant Iacobs ſake haue I called thee by name, & haue armed thee, whereas thou knoweſt not me.* Eſay 24. Eſay 25. This hee ſaith, for that Cyrus was an Infidell.

Can any thing be more cleerly or miraculouſly ſpoken in the worlde, then to name a Heathen not yet born, that ſhould conquer ſo ſtrong a Monarchy as Babylon was at this

time, and should build againe the Temple of Ierusalem which other of his owne Religion had destroyed before him? What cause, what reason, what likelyhood could bee of this? Yet Esay speaketh it so confidently, as he saith, *that he saw it*: and he nameth two witnesses therof, that is, Urias, and Zacharias, that were not borne in many yeares after, saying; *And I tooke vnto mee two faithfull witnesses, Urias the Priest, and Zacharias the sonne of Barachias*. Whereof the first was a Prophet in Ieremies time, a hundred yeares after Esay, and the second liued fourescore yeares after that againe, in the dayes of Darius as by the beginning of his Propheſie appeareth; and yet both (as you see) were distinctly named by Esay long time before.

Esay 13.

Esay 8, 2.

Ieremy 26.

Zach. 1, 2.

And whereas this booke of Esay was pronounced openly to the people (as other Propheſies were,) and publiſhed into many thousand hands before the captiuity of Babylon fell out, and then carried also with the people, and dispersed in Chaldea, & other parts of the world, there can be no posible suspition of forgery in this matter, for all that the worlde both

both ſaw it and read it, many yeares before the thing came to paſſe: yea, when there was no likelyhood of any ſuch poſsibility to come.

The Propheſies and doings of Ieremy, in the ſiedge of Ieruſalem.

THE ſame captiuity and deſtruction of Ieruſalem by the Babylonians, was propheſied by Ieremy, a hundred years after Eſay, and a little before the matter came to paſſe, yea euen while the Babylonians were about the wals of Ieruſalem, and beſiedged the ſame for two yeares together, Ieremy was within, and tolde euery man, that it was but in vaine to defend the Citty, for that GOD had now deliuered it. And albeit hee were accounted a Traytour for ſo ſaying, (eſpecially, when by an Army of Egypt, that came to the aide of Ieruſalem from Pharo, the ſiedge of the Babylonians was raiſed for a certaine time,) yet Ieremy continued ſtill in his aſſeueration, and ſaide to Zedechias the King, *Thou ſhalt bee deliuered into the handes of the King* Ieremy. 37.

of *Babylon*. And to the people, *Hæc dicit Dominus, tradendo tradetur, hæc Ciuitas, &c.* This saith the Lorde, this Citty must certainely shall bee deliuered into the hands of the Babylonians. And so he continued, notwithstanding he was put in prison, & whipt, and threatned daily to bee hanged, vntill indeed the Citty was taken, and Zedechias eyes puld out, his children slain before his face, & all other things performed, which
Ieremy. 39. Ieremy had propheſied and foretold them of before.

And which was yet more maruellous, Ieremy did not onely foretell the particulars of this captiuity, but also the determinate time how long it should endure, saying; And all this
I remy 25. Land of Iury shal be into wildernes, and astoniednes: and all this people shall serue the King of Babilon for threescore and ten years, and when threescore and ten yeares shall bee complete, I will visite vpon the K of Babylon, & vpon that Nation, saith the Lord, and I will lay the same into eternall desolation. But vpon Iuda will I cast my pleasant eyes, and
Ieremy. 24 wil bring them back into this land againe, &c. In which Propheſie is

con-

contained, first the particular time, how long this captiuity should endure. Secondly, the destruction of Babylon, and of that Monarchy by the Persians. And thirdly, the returning home of the Iewes again; which three things to haue been afterward fulfilled, not onely Esdras that liued at that time, and was an actor in performance of the last; but all other Heathen writers besides, doe record and testifie 1 Esd. 1, 2. 2 Esd. 2.

And this Propheſie of Ieremy, was so famous, and certainely beleeued amongst all the Iewes in the time of their captiuity, that whē the day of expiration drew neere, Daniell writeth thus of himselfe. In the first year of Darius, I Daniel vnderstood in the scriptures, the nūber of the seuenty years whereof God spake to Ieremy, that they should be fulfilled, touching the desolation of Ierusalem: and I turned my face to my Lord God, and besought him in fasting, &c. Neither onely the Iewes vnderstood and beleeued this Propheſie, but euen Cyrus himselfe, that was a Gentile, gaue full credit thereunto, and thereby was induced to restore the Iewes, as appeareth both Daniel. 9.

1 Esdras. 3 Esdras 2. by his owne words and Proclamations, set downe by Esdras that executed the same; and by his deeds also, in restoring home the Iewes, and rebuilding their Temple at his owne great charges, as al Historiographers of the Heathen do confesse.

I might heere alledge infinite other examples, and make no ende, if I would follow the multitude of Prophesies which are dispersed throughout the whole Scriptures? I might shew how Daniell fore-told to Baltaser King of Babylon, in the middest of his triumph, and in the hearing of all his Peeres, the destructiō which
Dan. 5. ensued vpon him the very same night after.

I might heere alledge, how the same Daniell, in the first yeare of Ki. Darius the Median, in the beginning of that second Monarchy of Medes and Persians, fore-tolde how many Kings should raigne after him in Persia, and how the last (who was the fourth after him, and his name also Darius) should fight against the
Dan. 11. Grecians & be ouercome by a Grecian King, (which was Alexander) and howe the kingdome also of the Grecians should bee deuided and

torne

torne in pieces, after Alexanders death, and not paſſe to his poſterity, as both Iuſtinian and other Heathen Writers doe teſtifie that it was, by Antigonus, Perdiccas, Seluchus, Antiochus, Ptolomeus, and other Captaines of Alexander, that deuided the ſame among themſelues, aboue a hundred yeares, after Darius was dead.

I might declare alſo, how the ſame Daniell fore-ſaw and fore-told the foure great Monarchies of the world, and deſcribed the ſame as diſtinctly, as if hee had liued in them all, and as by experience wee finde ſince to bee true. Daniell 2. Daniell 8. I might alledge the particular deſcription of the fight betwixt Darius and Alexander, ſet downe by Daniel vnder the names of the great Ramme, & the fierce Goat, with one horne, which Goat himſelfe interpreteth to bee meant of a Grecian King that ſhould conquer the Perſians. And therefore Alexander (as Ioſephus reporteth) comming to Ieruſalem about a hundred yeares after, and hearing the Prophecie of Daniell interpreted vnto him by Iaddus the High Prieſt, aſſured himſelfe that he was the man therein ſignified, and

ſo

so after long sacrifice doone to the God of Israel (of whom he affirmed that hee had appeared vnto him in Macedon, and had exhorted him to take this war in hand) and after he had bestowed much honor, & many benefits vppon the high Priest, & inhabitants of Ierusalem, he went forward in his war against Darius, with great alacritv, and had that famous victory which all the worlde knoweth A hūdred such prophesies more which are as plaine, as euident, and as distinct as this, I might alledge, of Elias, Elizeus, Samuell, Dauid, Ezechiell, the twelue lesser Prophets, & of other, which I haue not named

And in very truth, the whole scripture is nothing els, but a diuine kind of bodye, repleniſhed throughout with the vitall spirit of Prophesie, & euery day some propheſie or other is fulfilled (though wee marke it not) and shall be vnto the worlds end.

And the miracle of this matter is yet more increased, if wee consider what manner of people they were for the most part, by whome these propheſies of hidden things were vttered: to witte, not such men as could gather the foresight of things by

by Astronomy or Astrology, that is, by contemplation of the starres, as some false Gentiles did pretend, (though Ptolomie deny that any such thing can be fore told but onely by inspiration from God) neyther yet were they so sharpe witted, as to attaine to Prophesie by strange imaginations, as most vainely *Auerroes* and his fellowes hold that some men may; not finally, were they so delicately fedde, as by exact dyet and rules of Alchimy, to come to Prophesie, or Alchimists dreame that a man may doe, and that Appolonius Thyaneus did, who by stillyfied meates (as they spake) came to bee stillyfied himselfe, and so by help of his Glasse called Alchimusi, to foretel some matters & affaires to come. Our Prophets (I say) knew none of these fanstaticall deuises, beeing for the most part poore, simple, and vnlearned men, as in particular was recorded, that Dauid was a Sheap heard. & Amos was a keeper of Oxen. Yea, oftentimes they were women, as Mary the Sister of Aaron, called in the Scripture by the name of Propheteſſe. Debora the wife of Lapidoth: Hanna the mother of Samuell,

Amos 1.

Exod. 15.
Iudges 5.
1 Reg. 2.

Samuell, Elizabeth the Mother of Iohn Baptiſt: Anna the Daughter of Panuell: and finally, the moſt holy and bleſſed Virgine Mary, with the Daughters of Philip, and many ſuch other, both in the olde and new Teſtament, who propheſied ſtrangely, nor could poſsibly receiue ſuch foreknowledge of things to come, but onely from the Spirit of the liuing GOD, and by inſpiration of the holy Ghoſt, which is a manifeſt demonſtration, of the excellency of holye writ, and of the certainty contained therein.

Luke 1, 2. Acts 21.

The eight proofe of Scripture.

AND now, albeit this might ſeeme ſufficient in the iudgement and Conſcience of euery reaſonable man (as the Iew ſuppoſeth) to proue that the Scriptures be onely from God, and conſequently by thē, that there is a God; yet hath he one reaſon more to confirme their ſincerity, which I wil alledge in this place, and therewith make an end. His reaſon is, that although theſe holy Writers (which proceede of Gods Spi-

rit

rite) doe not take their teſtimony or confirmatiō from man, yet for more euidence of the truth, God hath ſo prouided, that al the principall, moſt ſtrange and wonderfull things recounted in Scripture, ſhould bee reported alſo, and confirmed by Infidels, Pagans Gentiles, and Heathen writers themſelues; albeit in ſome points they differ frem the ſcriptures in the manner of their nation, for that they adioyne ſuperſtitions therunto. Which maketh the more for approbation of the things, for that heereby it appeareth, they tooke not their ſtories directly from the Byble, but by tradition, and moſt ancient antiquities of their owne.

The Creation of the World.

FIrſt then he ſheweth that the creation of the World, which is the maruell of all maruailes, with the infuſion of mans ſoule from God is both granted and agreed vppon, by all thoſe Heathen Philoſophers that haue beene cited before, (albeit the particularities be not ſo ſet down by them as they are in Scriptures,) and Gen. 1, 2.

and by all other, that doe see in reason, that of necessity there must be yeelded some Creator of these things.

The floud of Noah.

Gen. 6,7,8. NExt to this, the floud of Noe is mentioned, by diuers most ancient Heathen Writers; as by Bærosus Chaldeus, Ieronimus Egyptius, Nicholaus Damascenus, Abydenus, and others; according as both Iosephus and Eusebius do prooue. And as Brasile, and other Countries discouered in our age, whereuer teachers were knowne to bee before, they talke of a certaine drowning of the world, which in time past happened; and doe say, that this was left vnto them by tradition, from time out of mind, by the first inhabitants of those places.

The long life of the first Fathers.

Gen. 5,10. OF the long life the first Patriarches, according to the Scripture reporteth it, not onely the former Authors, but also Manethus, that

that gathered the History of the Egiptians: Molus Histiæus, that wrote the acts of the Phœnicians, Hesiodus, Hecatus, Abderida, Halanicus, Acusilaus, and Ephotus doe testifie, that those first Inhabitants of the world, liued commonly a thousand yeares a piece: and they alledge the reason thereof to be both for the multiplication of people, and for bringing all Sciences to perfection, especially Astronomy and Astrology, which (as they write) could not be brought to sufficient perfection, by any one man that had liued lesse then sixe hundered yeares, in which space, the great year (as they call it) runneth about.

Of the Tower of Babylon.

OF the Tower of Babilon, and of the confusion of tongues at the same, Eusebius citeth the testimonies at large, both of Abydenus that liued about King Alexanders time, & of Sibilla, as also the words of Hestiaus concerning the Land of Sennaar, wher it was builded. And these Gentiles doe shew by reason, that if there Genesis 11

there had not beene some such myracle in the deuision of tongues, no doubt but that all tongues being deriued of one, (as all men are of one Father,) the same tongues woulde haue retained the selfe-same Rootes and principles, as in al dialects or deriuation of tongues wee see that it commeth to passe.

But now (say they) in many tongues at this day, we see that there is no likelihood or affinity among them, but all different the one from the other, and thereby it appeareth, that they were made diuers and distinct, euen from the beginning.

Of Abraham.

OF Abraham and his affayres I haue alledged some Heathen Writers before, as Berosus, Hecatæus, and Nicholaus Damascenus. But of all other, Alexander Polihistor alledgeth Eupolemus most at large of Abrahams beeing in Egypt, and of his teaching them Astronomy there: of his fight and victory in the behalf of Lot: of his entertainment by K. Melchisidech, of his Wife and sister Sara,

Gē. 11, 12, 13, 14, &c.

Sara, and of other his dooings, especially of the sacrifice of his son Isaac. To whom also agreeth Melo, in his Bookes written against the Iewes, and Artabanus. And of the strange lake where-into Sodome and Gomorrha were turned by their destruction, called *Mare mortuum*, that dead Sea, wherein nothing can liue, both Galen, Pausanius, Solinus, Tacitus, and Strabo, do testifie and shew the particular wonders thereof.

Of Isaac, Iacab, Ioseph, Iob, &c.

FRom Abraham downe to Moses, writeth very particularly the fore named Alexander, albeit he mingle sometimes certaine fables, whereby it appeareth, that he took his story not out of the Byble wholy: And he alledgeth one Leodemus, who as he saith, liued with Moses, and wrote the selfe-same thing that Moses did, so that these writers agree almost in all thinges touching Isaac, Iacob, Ioseph, and all their affaires, euen vnto Moses; and with these doe concurre also Theodorus a most auncient

Gen 15,16 17,18,&c.

ent Poet, Arrabanus and Phylon, Gentiles Aristæus in like manner about Aristotles time, wrote a Book of Iob.

Of Moses.

OF Moses and his acts, not only the fore-named (especially Arrabanus in his Booke of the Iewes) do make mention at large: but many others also, as namely Eupolemus, out of whom Porphistor reciteth very long narrations, of the wonderfull and stupendious things done by Moses in Egypt, for which he saith, that in his time he was worshipped as a God in that Country, and called by many Mercurius. And that the Ethiopians learned circumcision of him, which afterward alwayes they retained, and so do vnto this day. And as for his miracles done in Egipt, his leading the people thence by the Redde Sea: his liuing with them forty yeares in the wildernes: the Heathen Wryters agree in all things with the Scriptures, saiing only that they recount diuers things to the praise of Moses, which hee hath

Exod. 2, 3, 4 5, &c.

hath not written of himselfe, adding also his discription, to wit, that hee was a long tall man, with a yellowe beard, and long hayre, where-with also according Numenius Pithogoricus, touching the acts of Moses, whose life he saith that he had read in the auntienteſt records that were to be had.

The discription of Moses person.

The story of Iosua, Iudges, and the Kings.

BVT the fore-named Eupolemus goeth yet forward and purſueth the ſtory o Ioſhua, of the Iudges, of Saule, Dauid, and of Salomon, euen vnto the building of the Temple, which he deſcribeth at large, with the particular letters written about that matter to the King of Tyrus, which Ioſephus ſaith were in his dayes kept in the records of the Tyrians. And with Eupolemus, agree Polyhiſtor, and Hecatæus Abderita, that liued and ſerued in warre with King Alexander the great, and they make mention among other things of the ineſtimable riches of Solomon, and of the treaſures which hee had

The treaſures hidde in the Sepulcher of Dauid.

had hidde and buryed, (according to the fashion of that time) in the Sepulcher of his Father Dauid, which to be no fable, (though not mentioned by the Scripture) Iosephus well prooueth, for that Hircanus the high Priest and King of Iury, beeing besiedged in Ierusalem by Antiochus, surnamed Pius, not many yeares before our Sauiour Christ his natiuity, to redeeme himselfe and the Cittie, and to pay for his peace, opened the saide Sepulcher of Dauid, and fetcht out of one part thereof, three thousand Talents in ready money, which amount to sixe hundred thousand pounds English, if wee account the Talents but at the least size, of *Talentum Hæbraicum.*

The things that ensued after King Salomons dayes.

AND as for the things that ensued after Salomon, as the deuision of the Tribes among themselues, and their diuers warres, afflictions, & transmigrations into other countries, many Heathen Wryters doe mention and record them, and among other, Herodotus, and Diodorus

dorus Siculus. And the fore-saide Alexander Polohistor, talking of the captiuity of Babylon, saith, that Ieremy the Prophet, tolde Ioachim his King, what would befall him, and that Nabuchadonozer hearing therof, was mooued thereby to besiege Ieruſalem. Ieremy, 37. 4 Reg 24

Of the ſlight of Zenachirib from the ſiedge of Ieruſalem, and how he was killed at his returne home, by his owne ſonnes in the Temple, according to the Propheſie of Eſay, & ſtory of the Booke of Kings, for that he had blaſphemed the Lord GOD of Iſraell, as Herodotus witneſſeth: and that after his death hee hadde a ſtatue or image of mettall ereſted in his memory, with this inſcription in Greeke; *Hee that beholdeth me, let him learne to be godly.* Confer Xenophon alſo in his ſeauenth booke *De Cirope-dia.* and you ſhall ſee him agree with Daniell in his narrations of Babylon. Eſay 31. 33, and 36. 4 Reg. 9. Daniell 16.

And finally, I will conclude with Iosephus the learned Iew, that wrote immediately after Chriſts aſcention, & proteſteth that the publique writings of the Sirians, Chaldeans, Phenitians, and innumerable hyſtories

of

of the Grecians, are sufficient to testifie the antiquity, truth, authority, and certainty of the holy scriptures, if there were no other proofe in the world besides.

The conclusion of this Chapter, with the application.

Sect. 4.

THus farre haue I treated of the wayes and meanes, which haue beene left vnto the world from the beginning, thereby to know and vnderstand their Maker. In treating which point, I haue stayed my selfe the longer, for that it is the ground and foundation of all that is or may be saide hereafter. It is the first finall and chiefe principle, of our externall saluation or damnation, and the totall weale or woe that must befall vs, and possesse vs for euer.

Which ground and verity, if it bee so certaine and so euident, as before hath beene shewed by all reason & proofe, both diuine and humane, and that the matter be so testified & proclaimed vnto vs, by all the creatures of heauen and earth, & by the mouth and

and writing of our Creator himself, as no ignorance nor blindneſſe can excuſe the ſame, no ſlothfulnes diſſemble it, no wickednesſe deny it: what remaineth then, but to conſider with our ſelues, what ſeruice this God requireth at our hands: what gratitude, what duty, what honour for our creation? To the end, that as we haue prooued him a moſt bountifull Creator, ſo we may finde him a propitious Iudge, and munificent rewarder. For it is not probable, that his diuine Maieſty, which hath appointed euery other creatur to ſome action for his owne glory, (as hath been declared at large before) ſhold leaue man-kinde onely, which is the worthieſt of all the reſt, without obligation to his ſeruice

No excuſe of ignorance of God.

In which one point notwithſtanding though neuer ſo cleere (ſuch is the fondneſſe of our corrupt nature, without Gods holy grace:) fayled thoſe antient wiſemen of the world, of whom S. Paule ſpeaketh ſo much in his Epiſtle to the Romanes, taking compaſsion of their caſe, and calling them fooles, and all theyr great learning & Philoſophy meere fondneſſe: for that *whereas* (by the

Rom 1, & 2.

Romanes 1 means before mentioned) *they came to know GOD, they did not seeke to glorifie him, as appertained vnto God. nor yet did render him due thankes: but vanished away in their own cogitations, &c.* That is, they tooke no profit by this knowledge of theirs, but applyed

Romanes 1 their cogitations vppon the vanities of this world, more then vppon the honour and seruice of this their God. For which cause, as Saint Paul adioyneth presently in the same place that for somuch as they did thus, and did not shew forth by their life & workes that they had the knowledge of God indeed; GOD deliuered them ouer to a Reprobate sence, and suffered them to fall into horrible sins, which Saint Paul doth name and detest in all that Chapter; and finally concludeth, that their euerlasting perdition ensued principally vpon this one point: that whereas *They knew the iustice of God,* (by all the wayes and

Romanes 1 arguments that before haue beene declared) yet would they not vnderstand (saith he) that death was due to all such, which liued wickedly as they did.

And as the same Apostle vpon consideration of these matters, wherein hee

he ſtandeth long for the importance thereof, pronounceth in fine, this generall ſentence, with great aſſeueration and vehemency of Spirite: *That the wrath of God is reuealed from Heauen vppon all Impiety and iniuſtice of thoſe men, whoe hold the knowledge of GOD in vnrighteouſneſſe.* That is, who being indued with the knowledge of God, doe liue notwithſtanding vnrighteouſly, or (as hee ſaide before) doe conſume their dayes in vanity, not making account of the ſeruice which they doe owe to that God, for their creation and other benefits. Which thing, if Saint Paule might truely ſay to thoſe Gentiles, before his time, who had onely naturall knowledge and vnderſtanding of God; that is, ſo much as by his creatures was to be gathered: what may or ſhall bee ſaide vnto vs, who haue not onely that light of nature which they hadde, but alſo the writings and law of God himſelfe, communicated eſpecialy vnto the Iewes, and aboue that alſo haue hearde the voyce of his only ſonne vpon earth, and haue receiued the doctrine of his moſt bleſſed Goſpell, and yet doe liue as negligently (many of vs, as Romanes 1

did the very heathen, touching good life and vertue.

Surely in this case I must denounce against my selfe, that if it be true, (as it cannot be false) which this blessed Apostle affirmeth heere of these heathen Philosophers, that by that little knowledge they had of GOD *they were made inexcusable*, then by the most iust and certain rule of Christ, laid downe by S Luke, *cui multum datum est, multum quæretur ab eo*, that of euery man which hath receiued much, a great account shall be taken for the same; wee are forced to inferre, that our account shall bee the greater, and our selues much more inexcusable before his diuine Maiesty, then the very Gentiles & Heathens are; if after our knowledge & manifest vnderstanding of his Godhead and iustice, *Wee vanish away in our cogitations*, as they did and as the most part of the worlde at this day are seene to doe, that is, if we apply our cogitations and cares, about the vaine affaires of this temporall life and transitory commodities, which we should bestow vpon the seruice and honour of this Lord and Creator.

Rom 1.

Luke 12.

OF

OF THE FINALL END and cauſe why man was created by God, and placed in this World.

And of the obligation he hath thereby, to attend to the affaires for which he came hither.

CHAP. III.

BY the Chapter precedent, I nothing doubt (gentle Reader) but if thou haue ſeene and perused the ſame, thou remaineſt ſufficiently informed of thy Creator. Now it neceſſarily followeth by order of good conſequence, that wee conſider with ſome attention, (for that it ſtandeth vs much vpon) what intent and purpoſe God had in creating vs, and this world for our ſakes, and in placing vs therein as Lordes of the ſame? By the former conſiderations wee haue learned, that as among other Creatures, nothing made it ſelfe; ſo nothing was made for it ſelfe, nor to ſerue it ſelfe. The heauens (we ſee) do ſerue the ayre, the

A neceſſary conſideration.

the ayre serueth the earth, the earth serueth the beasts, the beasts serue man; & then is the question whom man was made to serue? For in him also holdeth the former reason, that seeing he was not made by himselfe, it is not likely that hee was made to serue himselfe.

If wee consult with the Scriptures heerein, we find a generall sentence laide downe without exception; *Vniuersa propter semetipsum operatus est Dominus.* The Lord hath made all things for himselfe. And if all, then man (no doubt) who is not the least of the rest which he hath made.

Prou. 16.

Man made to serue God.

And heereby it commeth to passe, that man cannot be saide to be free, or at his owne appointment or disposition in this worlde, but is obliged to performe that thing, for the which he was sent into this habitation. Which point holy Iob declareth plainly, in a certain inuectiue against such men as were careleſſe and negligent in consideration of this affaire. *A vaine man* (saith he) *is lifted vp in pride, and thinketh himselfe to bee borne as free as the Colt of a wilde Asse.* That is, he thinketh himselfe bound to nothing, subiect to nothing, accountable

Iob. 11.

ble for nothing that hee doth in this life; but onely borne free, to passe his time in disport and pleasure, as a Colt in the wildernesse that hath no Maister to tame him.

Which in other wordes, the wiseman vttereth thus; *Hee esteemeth this life of ours to be but a play-game,* and therefore careth not how he liueth, or wherein hee spend and passe ouer his time. And this of the man whom the Scripture calleth vaine. Wisdom. 15

But now, for the sober, wise, and discreete, of whom it is written, *The way of life is vppon the learned, to the ende hee may decline from the lowest hell*: they are farre from so great follie, as to imagine that no account shall be demaunded of our beeing in this world; for that they haue reade, *That GOD shall bring into iudgement whatsoeuer is done, for euery fault that is committed.* And the Christian man knoweth further, by the mouth, and asseueration of his Sauiour and Redeemer, that hee shall be accountant for euery idle worde that hee mis-vttereth: and finally, there is no man that is eyther of reason, or conuersant in the writinges and Testament of Creator, but Prou. 15. Eccles. 11, and 12. Math. 12.

remembreth well, that among all other irrirations, whereby the wicked man is saide to prouoke Gods patience to indignation, none is more often repeated or more grieuously taken, then *that hee saide in his heart, God will aske no account.*

Psal 9,43. and 141.

Why these men then alone shall bee my speech in this present Chapter, who haue a desire to discharge well this account. For attaining wherof (truely) I can giue no better counsell, instruction, or aduice, then to doe in this case, as a good Merchants-Factor is wont to do, when he arriueth in forraine countries, or as a Souldiour or Captaine, sent by his Prince to some great exployt, is accustomed, when he commeth to the place appointed, that is, to weigh and consider deepely for what cause he came thether? why he was sent? to what ende? what to attempt? what to prosecute? what to performe? what shall be expected and required at his hands (vppon his returne) by him that sent him thether? For these cogitations (without all doubt) shall stir him vp to attend to that for which he came, and not to employ his time in impertinent

nent affayres The like would I counsaile a Christian to put in vre, concerning the case proposed, and to demand of himselfe between God and his conscience why, & wherefore, & to what end he was created and sent hether into this world? what to doe? wherein to bestow his dayes, &c.

And then shall he finde, that for no other cause, matter, or ende, but onely to serue GOD in this life, and by that seruice to enioy heauen, and euerlasting Saluation in the Life to come. This was the condition of our Creatton, as Moses well expresseth; and this was the consideration of our Redeeming fore-tould by Zacharie, before wee were yet Redeemed; *That wee being deliuered from the handes of our enimies, shoulde serue GOD to righteousnesse and holines all the dayes of our life.* Genesis 4. Luke 1.

Of this consideration do ensue twoe consequents to bee obserued. Whereof the first is, that seeing our end and finall cause of being in this world, is to serue God. & so to worke our owne Saluation with feare and trembling; what soeuer thing wee doe, or bestowe our time in, which eyther is contrary or impertinent, or

not profitable to this end, (though it were to gaine Kingdomes) it is vanity and loſt labour, and will turne vs in time to griefe and repentance, (if wee change not our courſe) for that it is not the matter for which we came into this life, nor whereof we ſhall bee demanded an account, except it be to receiue iudgement & puniſhment for the ſame.

Secondly, it followeth of the ſame conſideration, that ſeeing our onely buſines and affaires in this world, is to ſerue our maker, & ſaue our owne ſoules, and that all other earthly cretures, are put heere to ſerue our vſes, to that end onely, we ſhould for our part bee indifferent to all theſe creatures as to riches or pouerty, to health or ſickneſſe, to honour or contempt; to little learning or much learning; and we ſhould deſire only ſo much or little of eyther of them, as were beſt for vs, to the attainement of our ſaid end and but pretended; that is, to the ſeruice of God, & the weale of our ſoules. For whoſoeuer deſireth, ſeeketh, loueth, or vſeth theſe creatures, more then for this, runneth from the end for which hee came hether.

By

By this the may a carefull Christian make some scantling of his owne estate with God, and make a coniecture whether hee bee in the right way or no. For if he attend onely or principally to this end, for which he was sent hether; if his cares, cogitations, studies, endeuors, labors talke, conuersation, and other his actions, do runne vpon this matter, and that hee careth no more for other creatures as honours, riches, learning, and the like, then they are necessary vnto him for this ende that hee pretendeth, if his dayes & life be spent in this study of the seruice of GOD and procuring his owne saluation, in carefulnesse, feare, and trembling, as the Apostle aduiseth him; then hee is (doubtles) a most happy man, and shall at length attaine to the kingdome which he expected. But if he finde himselfe in a contrary case and course; that is, not to attend indeed to this matter for which only he was sent hether, nor to haue in his heart & study his seruice of God, and enioyning heauen, but rather some other vanity of the world, as promotion, wealth, pleasure, sumptuous apparell, gorgious buildings, beauty, fauour

How each man may take a scantling of his own estate.

Phil. 2.

fauor of Princes or any other thing elſe, that appertaineth not vnto this end. If he ſpend his time about theſe trifles, hauing his cares and cogitations, his talk & delight more in theſe things, then about the other great buſines of profeſsing Gods eternall kingdome, for which he was made & placed in this world; then is hee (I aſſure him) in a perillous way, leading directly to perdition, except he alter & change his courſe. For moſt certain it is, that whoſoeuer ſhal not attend vnto the ſeruice he came for, ſhall neuer attaine the reward aſsigned and promiſed to that ſeruice.

And for that the moſt part of all this world, not onely of Infidels, but alſo Chriſtians do runne amiſſe in this point, and do not take care of that affaire and buſines, for which alone they were created and placed heere, hence it is that Chriſt & his holy Saints, both before and after his appearance in the fleſh, haue ſpoken ſo hardly and ſeuerely of the very ſmall number that ſhall bee ſaued, (euen among Chriſtians,) and haue vttered certaine ſpeeche which ſeeme very rigorous to fleſhe and bloud, (and to ſuch as are moſt touched

Mat. 7, & 22 Luke 3.

ched therein ſcarce credible) albeit they muſt bee fulfilled. As among other things, that a louer of this world cannot bee ſaued; that rich men do enter as hardly into heauen as a Camell through a needl eye, and the like. The reaſon of which manner of ſpeeches do ſtand in this that a rich man or worldling, attending with all his induſtry to heape vp riches (as the faſhion is) cannot attend, (nor euer doth) to that for which he came into this world, and conſequently can neuer attaine heauen, except God worke a miracle, & thereby doe cauſe him to ſpend out his riches to the benefit of his ſoule (as ſometimes he doth) and ſo doe leſſen the Camell in ſuch ſort as hee may paſſe the needles eye. Whereof we haue a very rare example in the Goſpell of Zacheus, who beeing a very rich man, did preſently vppon the entring of Chriſt into his houſe (but much more as appeareth into his hart by faith) reſolue himſelfe to change his former courſe touching riches, and at one blow to beginne with all, gaue away halfe of all hee poſſeſſed to the poore; and for the reſt made Proclamation, that whoſo-

Iames 4. Mathew 19 Marke 10.

Luk. 19.

euer

A perfect example of a good conuersation.

soeuer had receiued any wrong at his hands, (as commonly many doe by them that are rich) he shold come and receiue foure times as much amends, by which alms and restitution, hee was deliuered from the Camels gib or bunch on his backe, that letted his passage through the needles eye. And this extraordinary fauour and grace hee receiued, by the fortunate presence of his most blessed and bountifull guest, whoe had signified before in another place that himselfe was able, so to draw the Camell, as hee should passe the needles eie, for that the things which are vnpossible with man, are possible with God.

Math. 19.

Marke 10.

But to leaue this, and to goe forward in our former purpose, no meruaile it is, if in the world abroad, so few be saued, seeing that of thousands scarce one doth account of that businesse, which of all other is the chiefe and principal. Consider you the multitude of all sortes of people vppon earth, and see what their traffique & negotiation it? See whether they treate this affaire or no? See wherin their care, study, and cogitation cõsisteth? How many thousand finde

you

you in Christendome, who spende not one houre of foure and twenty nor one halfe day in forty, in the seruice of GOD, or businesse of their soule? How infinite haue you, that breake their braines about worldly commodities, and how few that are troubled with this other cogitation? How many find time to eate, drinke, sleepe, disport, deck, and trim themselues to the view of others, and yet haue no time to bestow in this greatest busines of all other busines? The wrong course of the world.

How many passe ouer whole daies, weekes, moneths, and yeares, (and finally their whole life time) in hawking, hunting, and other pastimes, without regard of this important affaire? How many miserable women haue you in the world, that spende more daies in one yeare, in pricking vp their apparell, and adorning their carkasse, then they doe houres in prayer for the space of all their life? And what (alas) shall become of this people in the ende? What will they doe or say at the day of account? what excuse will they alledge? what way will they turne them?

If the Merchants-factor which I mentioned before, after many years spent

A comparison expressing the vanity of our occupations

spent in forraine Countries vpon the Maisters expences, should returne at length and giue vp his accountes, of so much time and money spent in singing, so much in dauncing, so much in fencing, so much in courting, and the like: who woulde not laugh at so fonde a reckoning? But beeing further demaunded by his Maister what time hee had bestowed vppon the Marchandize and affaires for which hee was sent; if the man should answere that hee had no leysure to thinke vppon that thing, for the great occupation which hee had in the other; who woulde not esteeme him woorthy of all punnishment and confusion? And much more shame and confusion no doubt shal they sustaine at the last dreadful day in the face and presence of God and all his Angelles, who being sent into this world to traffique for so rich a Marchandise as is the kingdome of heauen, haue neglected the same, and haue bestowed their studyes vppon the most vaine trifles and follyes of this world, without cogitation or care of the other.

Math. 16.

Psalme. 4. Jeremy 2.

O yee children of Adam, sayth the spirite of God, why loue ye so vanity

nitie, and seeke after lyes? why leaue you the fountayne and seeke after Cesternes? If a golden game of inestimable value, should bee proposed for such as would runne, and coulde winne the same: and when the course or race were begun, if some shoulde step aside, and follow flies or feathers that passed in the ayre, without any regard of the prize and goale proposed, who would not maruaile & take pitty of their folly? euen so is it with men of this worlde, if wee beleeue S. Paule who affirmeth, that wee are all placed together in a course or race, and that the kingdome of heauen is propounded vnto vs for the Game or prize but euery man sayeth hee arriueth not thether: and why? For that most men doe steppe aside, and leaue the marke. Most men doe run awry and doe follow feathers vp and downe in the ayre: most men doe pursue vanities, and doe weary themselues out in the pursuite thereof, vntill they can neither run nor goe, nor moue their limmes any further, and then, for the most part it is too late to amend their folly.

A comparison.

1. Cor. 9.

Will you heare the lamentations of such vnfortunate men? These are

their

Wisd. 5. The complaint of worldlings in the end of their life

their owne words recorded by scripture. We are wearied out in the way of iniquity and perdition, and the way of God haue wee not knowne. What profit haue we receiued of all our pompe and pride, and vaunting riches: what good haue they doone vs? They are now past away as a shadow, and as a messenger that rydeth in poste, and we are consumed in our owne iniquities.

This is the lamentable complaint of such men, as ranne awry, and followed a wrong course in their actions of this life. These are they, who pursued riches, honour, pompe, and such like vanities; and for gate the great and weighty busines for which they were sent. These are they, who were esteemed happy men in this world, and thought to runne a most fortunate course in that they heaped much riches together; aduanced themselues & their families to great dignities: become gorgious, glorious, and dreadfull to others: and finally, obtained whatsoeuer their lust and concupiscence desired. This made them seeme blessed to worldly cogitations, and the way wherein they ran, to be most prosperous and happy.

The fond iudgmēt of the world.

happy. And I make no doubt, by experence of these our times, but they had admirours and enuiours in great aboundance, who burned in desire to obtaine the same course. And yet when I heare their cõplaint in this place, & their owne confessiõn, wherein they say expressly: *Wee senseless men did erre from the way of trueth:* When I consider also the addition of Scripture, *Talia dixerunt in inferno*: they spake these things whẽ they were in hell: I cannot but esteeme their course for most miserable, and condemne wholy the iudgement of flesh in this affaire. Wisd. 5.

Wherefore my deare brother, if thou be wise: yeeld not to this deceit of worldly lips and tongues, that vse to blesse and sanctifie such as are in most danger and neerest perditiõn. Leane rather to the sincere cõsell of S. Paule, who willeth thee to examine vprightly thine own works and wayes, and so to iudge of thy selfe without deceite. If thou walke the way of Babylon, most certaine it is, that thou shalt neuer arriue at the gates of Ierusalem, except thou change thy course. Psalme 10. Galath. 6.

Oh my Brother, what a griefe will it

is but vnto thee, when after long labour and much toyle shalt thou find thy selfe to haue gone awry? If a man hadde trauelled but one whole day, and thereby made weary, should vnderstand at night, that all his labour were lost, and that his whole iourney was out of the way: it would be a meruailous affliction vnto him (no doubt) albeit no other inconuenience were therein, but onely the losse of that dayes trauayle, which might be recouered and recompenced in the next. But if besides this his busines were great, if it lay vpon his life to be at the place whether he goeth, at a certaine houre: if the losse of his way were irreuocable; if the punishment of his error, must be death and confusion; and himselfe were so weary, that hee could stirre no one foote further: imagine then what a grieuous message this would bee vnto him, to heare one say: Sir, you are amisse, your labor is lost, and you haue trauelled wholy beside your way.

So then will it be vnto thee (my soule) at the day of death, and separation from my body, if in this case thou attend not to thy saluation for

which

which thou wert Created, but ſhalt paſſe ouer thy dayes in following of vanities. Thou ſhalt finde thy ſelfe aſtray at the end of thy iourney, thou ſhalt finde thy ſelfe weary, & enforced to ſay with thoſe miſerable damned ſpirits, *I haue walked hard and craggy wayes*, for that indeede the way of wickedneſſe is full of thornes and ſtones, though in ſhew it be couered with fayre graſſe, and many flowers. Thou ſhalt finde at that day that thou haſt loſt thy labour, loſt thy time, loſt all oportunity of thine own commodity. Thou ſhalt then finde thy error to be vnrecouerable, thy danger vnauoydable, thy puniſhmẽt inſupportable, thy repentance vnprofitable, and thy griefe, ſorrow, and calamity inconſolable. Wiſdome 5

Oh, he that could behold and feele the inwarde cogitations of a worldly mans heart at that inſtant, after all his honours and pleaſures were paſt; no doubt but hee ſhould finde him of another iudgement and opinion in things, then hee was in the ruffe and heate of his iolity. He doth well perceiue then the fondnes of thoſe trifles which he followed in this life, albeit it were to make himſelfe

ſelfe a Monarch. If a man did know the cogitation that King Alexander the great had, when of poyſon hee came to die after all his victories and incredible proſperity: if wee knew the thoughts of Iulius Cæſar, at the day of his murther in the Senate-houſe, after the conqueſts of all his enemies, and ſubiection of the whol world to his owne onely obedience, we ſhould well perceiue, that they tooke little pleaſure in the waies they walked, notwithſtanding they were eſteemed moſt proſperous and happy men of this world.

Iоſephus the Iew, recounteth two very rare examples of humane felicity in Herod the firſt, and Agrippa his Coſin, whereof the one by Anthony the Triumuir, and the other by Caligula the Emperor, (both of them beeing otherwiſe but priuate Gentlemen, and in great pouerty & miſery when they fledde to Rome) were exalted vpon the ſuddaine to vnexpected great fortune, and made rich Monarchs and glorious Potentates. They were endued (at ſeueral times) with the Kingdome & crowne of Iury, and that in ſuch ample ſort, as neuer any of that nation after the had

Ioſe. lib. 14. 15, & 18. de antiq Iud. & bello Ind li. 2

had the like. For which cause they were called in the Hebrew story (for distinction sake) Herod the great, and Agrippa the great. They ruled and commanded all in their dayes, they wanted neither siluer nor gold, neyther pleasures nor pastimes, neyther friends nor flatterers. And besides all these gifts of Fortune, they abounded also in ornaments and excellency of body and wit. And all this was increased & made the more admirable by reason of their base* & low estate before, in respect whereof, their present fortune was esteemed for a perfect pattern of most absolute felicity.

This they enioyed for a certain space & to assure themselues of the continuance, they bent all their cares, cogitations, and studies, to please the humours of the Romane Emperors, as their Gods, and Authors of all their prosperity and felicity vpon earth. In respect of whose fauours, (as Iosephus noteth,) they cared

* For enuy onely of Agrippa his fortune, Herodias did ruine her selfe & her husband, as Iosephus sayeth. Lib. 18. antiqu. capit. 8, 9, 15. Her husband was Herod Antipas, that slew Saint Iohn Baptist, & fist son to Herod the first. Luke 3, Math. 14.

cared little to violate their owne religion of the Iewes, or any thing else that was most sacred. And this forsooth, was esteemed of many a most wise, politique, prosperous, and happy course But what was the end and consumation of this their pleasant race?

This *Herod* was called *Ascolonica*, and slue the Infants in Bethlem, Mathew 2.

First Herod fell sicke of an incurable and loathsome disease, and was tormented in the same with so many terrors and horrible accusations of his Conscience, as hee pronounced himselfe to be the most miserable afflicted creature that euer liued; and so calling one day for a knife to pare an Apple, would needs haue murthered himselfe with the same, if his arme had not beene stayed by them that stood by. And for Agrippa, Iosephus reporteth, how that vppon a certaine day which he kept festiuall in Cæsaria, for the honour of Claudius the Romane Emperor, when he was in his most extreame pompe and iolitie, in the middest of all his Peeres, Nobles, and Damosels, comming forth at an houre appointed, all glittering in Gold and Siluer, to make an Oration vnto the people; his voyce, gesture, countenance and

and apparell ſo pleaſed, as the people beganne to cry, (being ſolicited thereunto by ſome flatterers) *That it was the voyce of God, and not of man.* Wherin Agrippa taking pleaſure & delectation, was ſtroken preſently from heauen with a moſt horrible putrifaction of all his body, whereof he died, repeating only to his friends theſe wordes in the midſt of his torments. *Behold ye mee, that dos ſeeme to you a God, how miſerably I am enforced to depart from you all.*

S. Luk ſaith he was ſtroken by gods Angel act. 12

Now then would I demaund of theſe two fortunate men, who laying aſide all the care of God & religion, did follow the preferments of this world ſo freſhly, and obtained the ſame ſo luckily: how they liked of this their courſe and race in the end? truely I doubt not, but if they were here to anſwer for themſelues, they would aſſure vs, that one houre beſtowed in the ſeruice of GOD, and of their ſaluation, would more haue comforted them at the laſt inſtant, then all their labours and trauailes which they took in their liues for pleaſing of Emperors, and gathering the grace and good liking of mortall men.

Vſe then, ô Chriſtian,) vſe this experience to thy commodity; vſe it to thy inſtructiō, vſe it to thy forewarning. That which they are now, thou ſhalt be ſhortly, and of all follies it is the greateſt, not to profit or flee from danger by the example of others.

The difference betweene a wiſe man and a Foole is this, that the one prouideth for a miſchiefe while time ſerueth, and the other woulde doe, when it is too late. If thou mighteſt feele now the ſtate & caſe wherin thy poore heart ſhall be at the laſt day, for neglecting the thing, that of all other it ſhoulde haue ſtudied and thought vpon moſt, thou wouldeſt take from thy meat, and ſleepe, and other neceſſaries, to repaire that is paſt; Hetherto haſt thou time to reforme thy courſe of life, if thou be willing, which is no ſmall benefit, if all were knowne. For in this ſence (no doubt) it is moſt true, which the Wiſe-man ſayth; that better it is to be a liuing Dog, then a dead Lyon. For that while the day time of thy life endureth, all things amiſſe may eaſily be amended. But the dreadfull night of death will ouer-take thee ſhort-

Eccle. 4.

Iob. 9.

ſhortly, and then ſhall there bee no more ſpace of reformation.

Oh that men would bee wiſe, and fore-ſee things to come, ſayeth one Prophet. The greateſt wiſedome in the world (deare brother) is to looke and attend to our Saluation: for as the Scripture ſayeth moſt truely: *He is a Wiſe-man indeede, that is wiſe to his owne ſoule.* And of this wiſedome it is written in the very ſame booke, as ſpoken by her ſelfe. *In mee is the grace of all life and truth, and in mee is the hope of all life and vertue.* In morrall actions and humane wiſedome, wee ſee that the firſt and cheefeſt circumſtance is, to regarde well and conſider the end. And how then doe wee omit the ſame, in this great affayre of the kingdome of heauen? If our end bee heauen, what meane wee ſo much to affect our ſelues to earth? If our end be God, why ſeeke we ſo greedily the worldly fauour of men? If our end bee the ſaluation & eternity of our ſoule, why doe wee follow vanities and temporalities of this life? *Why ſpende you your money and not in bread?* Sayeth God by the mouth of Eſay. *Why beſtow yee your labour on things that will not yeelde yee*

Deut. 32.

Eccle. 37.

Eccle 24.

Eſay. 55.

1 Thes. 2. Ephe. 1. *saturity?* If our inheritance be that we should raigne as Kings, why put we our selues in such flattery of creatures? If our birth allow vs to feede of bread in our Fathers house, why delight we to eate huskes prouided for the Swine?

Wisd 4. But alas we may say with the wiseman in the Scripture, *Fascinatio, nugacitatis obscurat bona.* The bewitching of worldly trifles, doe obscure and hide vs from the things that are good and behouefull for our soules? O most dangerous enchantment. But what? Shall this excuse vs? No truely, for the same Spirit of GOD hath left recorded, *Populus non intelligent vapulabit*: The people that vnderstandeth not, shall bee beaten for it. And another Prophet to the same effect pronounceth, *This people is not wise, and therefore hee that made them shall not pardon them, neyther shall hee that created them, take mercy on them.* It is written of fooles, *Ventum seminabunt & turbinem metent.* They shall sowe and cast their seede vppon the windes, and shall receiue for their Haruest, nothing else, but a storme or tempest. Whereby is signified, that they shall not onely cast away

Hosea. 4.

Esay. 28.

away and leese their labours, but also be punished for the same

Consider then I beseech thee my deere brother attentiuely, what thou wilt doe, or say, when thy Lord shal come at the last day, and ask thee an account of all thy labours, actions, & times spent in this life, when he shall require a reckoning of his Talents lent vnto thee, when he shall say, as he said to the Farmer or Steward in the Gospell, *Redde rationem villicationis tuæ.* Giue account of thy Stewardship, and charge committed vnto thee. What wilt thou say, when he shall examine, and weigh, & try thy doings, as gold is examined & tryed in the furnace, that is, what end they had? whereto they were applyed? to what glory of God? to what profit of thy soule? what measure, weight, and substance they beare?

A profitable forewarning. Math. 19. Luke 16.

Balthaser King of Babylon, sitting at his banquet merry vppon a time, espyed sodainely certayne fingers without a hand, that wrote on the Wall, right ouer against his Table, these 3 Hebrew words, *MANE, THEKEL, PHARES,* which words, Daniell interpreted in three sentences vnto the King in this man-

ner, *Mane*, God hath numbred thee, (Baltasar) and thy kingdome; *Thekel*, hee hath weighed thee in the Gold-Smiths ballance, and thou art found too light; *Phares*, for this cause hath he diuided thee from thy kingdome, and hath giuē the same to the Medes and Persians.

Oh, that these three most golden and most significant wordes, engrauen by the Angell vppon Baltasars wall, were registred vpon euery dore and post in Christendome, or rather imprinted in the heart of each Christian, especially the two first, that import the numbring and waighing of all our actions, and that in the weyghts and ballance of the Gold-Smith, where euery graine is espyed that wanteth. And if Baltasars actions, that was a Gentile, were to bee examined in so nice and delicate a payre of ballance for their tryall, and if hee had so seuere a sentence pronounced vppon him, that he should be diuided from life and kingdome, (as he was the same night following) Daniel. 5. *Qui inuentus est minus habens*, for that he was found to haue lesse weight in him then he should haue, what shall we think of our selues that are Christians,

ſtians, of whom it is written aboue all others; *I will ſearch the ſinnes of Ieruſalem with a Candle.* Soph. 1.

What ſhal we expect, that haue not onely leſſe weyght then wee ſhoulde haue, but no weyght at all, in the moſt of our actions? what may ſuch men (I ſay) expect, but onely that moſt terible threat of diuiſion made to Baltaſar (or rather worſe, if worſe may be) that is to bee diuided from God and his Angels: from participation of God and our Sauiour; from communion of Saints: from hope of our inheritance: from our portion celeſtiall and life euerlaſting: according to the expreſſe declaration made hereof by Chriſt himſelfe, in theſe words to the negligent ſeruant. *The Lord of ſuch a ſeruant ſhall come at a day whē he hopeth not, and at an houre that he knoweth not, and ſhall diuide him out, and aſsigne his part with hypocrites, where ſhall be weeping and gnaſhing of teeth.* Math. 24.

Wherefore (deare brother) to conclude this Chapter, I can ſay nothing more in this dangerous caſe, wherin the world ſo runneth awry, but onely exhort thee (as the Apoſtle doth) not to conforme thy ſelfe to the cō-

mon error that leadeth to perdition. Fall at length to some reckoning and account with thy selfe, and see where thou standest, and whether thou goest. If hitherto thou haue wandred and gon astray, be sorry for the time lost, but passe no further. If hetherto thou haue not considered the weightines of this affaire, serue thy selfe of this admonition, and remember that this is written, *That a wise man profiteth by euery occasion*. Esteeme thy resolution in this one point, the chiefest message that euer shall passe through thy hands in this world, albeit thou wert a Monarch and Ruler of ten worlds together. And finally, I will end with the very same words, wherewith the wiseman concludeth his whole book. *Feare God and obserue his commandements, for this is euery man.* That is, in this doth all and euery man consist: his end, his beginning, his life, and cause of being; that he feare God, and direct his actions to the obseruance of his commandements; for that without this, hee is no man in effect, seeing that he looseth all benefit, both of his name, nature, redemption, and creation.

Prou. 6.

Eccle. 12.

THAT

THAT THE SERVICE which God requireth of man in this preſent life, is Religion.

With the particular confirmations of Chriſtian Religion, aboue al other in the world.

CHAP. IIII.

HAuing prooued in the former Chapter, that there is a GOD, which created man; and that man in reſpect thereof, and of other benefits receiued, is bound to honor and ſerue the ſame God, the queſtion may bee demanded in this place, what ſeruice it is that God requireth and wherein it doth conſiſt? Whervnto the anſwere is briefe and eaſie, that it is religion; which is a vertue that containeth properly the woorſhippe and ſeruice that we owe vnto GOD: euen as Piety is a vertue, containing the duty that Children do owe vnto their Parents, and Obſeruance another vertue, that comprehendeth the regard, that ſchollers

and seruants beare vnto their Maysters. In respect of which comparison and likenes betweene these vertues, GOD saith by a certaine Prophet; *The sonne honoureth his father, and the seruant his Maister, if then I bee a father, where is my honour? If I bee a Maister, where is my feare?* Mala. 1.

The acts of Religion are diuers & different; some internall, as deuotion and prayer; some other external, as adoration, worship, sacrifice, oblations, and such like, that are declarations, and protestations of the internall. It extendeth it selfe also to stir vp and put in vre, the actes and operations of other vertues for the seruice of God: in which sence Saint Iames nameth it, *Pure and vnspotted Religion, as to visite Orphanes and widdowes in their tribulation, and to keepe our selues vndefiled from the wickednesse of the world.* Iames 1. Finally howsoeuer some Heathens doe vse this word Religion, to some other significations, yet, (as Saint Augustine well noteth) the vse thereof among the faithfull hath alwayes beene, to signifie thereby, the worship, honour, and seruice, that is due vnto GOD, so that if in one worde you will haue it declared,

what

what GOD requireth man in this life; it may bee rightly said, that all standeth in this, that he be religious.

Heereof it proceedeth, that whatsoeuer sort or sect of people in the world, professed reuerence, honor, or worship to God, or to Gods, or to any diuine power, essence, or nature whatsoeuer; were they Iewes, Heathens, Gētiles, Christians, Turks, Moores, Heretiques, or other, they did alwayes call their sayd profession by the name of their Religion. In which sence also, and signification of the world, I am to treate at this time of Christian Religion: that is, of the substance, forme, manner, and way, reuealed by Christ and his Apostles vnto vs of performing our duty and true seruice towards God. Which seruice is the first point necessary to be resolued vppon, by him that seeketh his saluation, as in the chapter that goeth before hath been declared. And for obtaining this seruice and the true knowledge therof, no meane vppon earth is left vnto man, but onely the light and instruction of Christian Religion, according to the protestation of S. Peter

vnto

vnto the Gouernours of the Iewes, when he ſaid; *There is no other name vnder heauen giuen vnto men whereby to be ſaued, but onely this of Chriſt, and of his Religion.* Act 4.

If you obiect againſt mee, that in former times before Chriſts natiuity, as vnder the law of Moſes for two thouſand years together, there were many Saintes, who without Chriſtian Religion ſerued God, vprightly, as the Prophets and other holy people: and before them againe in the law of Nature, when neyther Iewiſh nor Chriſtian Religion was yet heard of, for more then two thouſand yeares; there wanted not diuers that pleaſed God, and ſerued him truely, as Enoch. Noe, Iob, Abraham, Iacob, and others. I anſwere, that albeit theſe men, (eſpecially the former, that liued vnder the law of nature) had not ſo particular and expreſſe knowledge of Chriſt, and of his miſteries, as we haue now; for this was reſerued to the time of grace (as S. Paule in diuers places at large declareth,) that is, albeit they knew not expreſly, how and in what manner Chriſt ſhould bee borne; whether of a Virgine or no; or in what Gal. 3, & 4. Ephe. 3.

par-

particular sort he should liue & dye: what Sacraments hee should leaue, what way of publishing his Gospell he should apoint & the like (whereof notwitstanding very many particulars were reuealed to the Iewes from time to time: and the neerer they drewe to the time of Christ his appearance, the more plaine reuelation was made of these mysteries:) yet I say, all and euery one of these holy Saints, that liued from Abraham vntill the comming of Christ, had knowledge in generall of Christian Religion, and did beleeue the same; that is, they beleeued expressly that there should come a Sauiour & Redeemer of man-kinde, to deliuer them from the bondage contracted by the sin of Adam.

This was reuealed strait after this fall, to our first Parents and Progenitors in Paradice; to wit, that by the *Womans seede*, our redemption should be made. In respect wherof, it is said in the Reuelation, that Christ is the Lamb that hath been slaine from the beginning of the world. Gen. 3, 15. Apoc. 3.

And Saint Peter, in the first generall counsell holden by the Apostles, affirmeth, that the olde ancient Acts 15.

ent Fathers before Christs nativity,
Ephe 8. were saued by the grace of Christ,
Rom.5. as we are now, which S. Paul confirmeth in diuers places. And finally, the matter is so clear in this behalfe, that the whole Schoole of Diuines accordeth, that Fayth and Religion in the ancient Fathers, before Christes appearance: was the very same in substaunce that ours is now, saiuing onely, that it was more generall, obscure, and confuse, then ours is, for that it was of things to come, as ours is now of things past & present.

For example; they beleeued that a Redeemer should come: and wee beleeue that hee is already come, They saide, *Virgo concipiet*, a Virgine shall conceiue: and wee say: *Virgo concepit*, a Virgine hath conceiued. They had sacrifices and ceremonies that prefigured his comming for the time ensuing; wee haue sacrifices and sacraments that represent his
Genesis 49. being for the time present. They cal-
Esay.7. led their Redeemer, *The expectation of Nations*: and wee call him now, *The saluation of Nations*: and finally, there was no other difference betweene the olde faith of good men

from the beginning, and ours: but onely in the circumstances of time, cleerenesse, particularity and of the manner of protesting the same, by outward signes and ceremonies For that in substance they beleeued the same Redeemer that we doe, and were saued by the same beleefe in his merites as wee are. For which cause Eusebius well noteth, that as we are called now christians, so they were called then *Christi*. Psalme 104. that is, annointed in prefiguration of the true Christ, in whom they beleeued, as the first and head of all other annointed, and who was the cause and author of their annoynting. Eusebius handleth this matter at large lib. 1 de M. Euan. cap. 5.

By this thē it is most manifest, that not only now to vs that are Christians, but at all other times from the beginning of the world, and to all other persons and people whatsoeuer, that desirrd to haue their soules saued, it was necessiry to beleeue & loue CHRIST, and to professe in heart his Religion.

For which consideration, I thought it not amisse in this place, after the former grounds layde that there is a GOD, and that man

was

was created and placed here for his seruice: to demonstrate and prooue also this other principle, that the only seruice of this GOD, is by Christian Religion. Wherein, albeit I do not doubt, but that I shall seeme to many, to take vpon mee a superfluous labour, in prooving a veritye, which all men in Christendome doe confesse; yet for the causes before alledged in the second Chapter, which mooued mee in that place to prooue that there is a GOD; that is to say, first for the comfort, strength, and confirmation of such, as either from the enemy may receiue temptations, or of themselues may desire to see a reason of their beleefe: and secondly, for awaking, stirring, or stinging of others, who eyther of malice, careleseneesse or sensuality, are fallen asleepe, and haue lost the feeling and sence of their beleefe, (for many such want not in these our miserable daies) it shall not be (perhappes) but to very good purpose, to lay together in this place, with the greatest breuity that possible may bee, the most sure grounds & inuincible euidences, which we haue for declaration and confirmation of this matter.

For

For albeit the Apostle Saint Paule declareth the thinges that wee beleeue, be not such in themselues, as may be made apparant by reason of humane arguments: yet such is the goodnesse, and most sweete proceeding of our mercifull GOD towards vs, as hee will not leaue himselfe without sufficient testimony both inward and outward, as the same Apostle in another place doth testifie. For that inwardly, hee testifieth the truth of such things as wee beleeue, by giuing vs light and vnderstanding, with eternall ioy and consolation in beleeuing them And outwardly hee giueth testimony to the same, with so many conueniences, probabilities, and arguments of credibility, (as Diuines doe call them) that albeit the very point of that which is beleeued, remaine still with some obscurity; yet are there so many circumstances of likely-hood, to induce a man to the beleefe thereof, as in al reason it may seeme against reason to deny or mistrust them. Act. 5. 14. Hebrews 11

This shall easily appeare by the Treatise following of Christ and Christendome, and of the foundations of our Religion, which shall bee con-

confirmed by so many pregnant reasons, & most manifest circumstances of euident probability, as I doubt not but the zealous Christian shall take exceeding comfort therin, & esteem himselfe happy, to haue a lot in that faith and Religion, where he shal see and feele so much reason, proofe, and conueniency to concurre and shew it selfe, for his satisfaction.

And to this effect, it shal be of no meane moment, that I haue proued before, the certainty, diunity, and infallible trueth of the Iewes Scriptures, or olde Testament; which writings we haue receiued from that Nation that doeth (as it were) professe enmity against vs, and the same beeing written so many ages before the name of *Christianity* was knowne in the world: it cannot bee but of singular authority, whatsoeuer shall be alledged out of those records for our purpose. And therefore as before, in prouing our first principle, *That there is a GOD*, wee vsed onely the testimony of such witnesses, as could not be partiall; so much more in this confirmation of Christian religion, shall we stand onely, eyther vpon the confession of such as are

our enemies, or vpon the records of others, who must needs be indifferent in the cause, for that they liued before eyther cause or controuersie in Christianity was knowne or called in question.

My whole purpose shall bee then, to make manifest in this Chapter, that Iesus Christ was the Sauiour & Redeemer of all man-kinde, forepromised and expected from the beginning of the world; that hee was the only Sonne of God, and GOD himselfe, and consequently, that what-soeuer hee hath left vs in his doctrine and Religion, is true and sincere, and the onely way of saluation vpon earth. The drift of this Chapter.

For cleerer proofe and declaratiõ whereof, I will reduce what soeuer I haue to say herein, vnto three principall heads or branches, according to the order of three distinct times wherein they fell out; that is to say, in the first place shall be considered, the things that passed before the natiuity or incarnation of Christ. In the second, the thinges doone and verified from that time vnto his ascention, which is the space of his abode vppon earth. And the third o place, The principall heads.

place, such euents shall bee considered, as ensued for confirmation of his Deity, after his departure.

In declaration of which three generall points I hope by the assistance of him whose cause we handle, that so many cleere demonstrations shall bee discouered, as shall greatly confirme thy faith (gentle Reader,) and remoue all occasions of temptation to infidelity.

How Christ was fore-told to Iew and Gentile.

Sect. 1.

FIrst then, for such things as passed before Christ appeared in the flesh, and doe make for proofe of our Christian Religion, it is to bee noted, that they are of two sorts, or at least wise, they are to bee taken from two kindes of people, that is, partly from the Iewes. & partly from the Gentiles. For seeing that Christ was appointed from the beginning, yea, before the worlde was created, (as Saint Paule affirmeth) to worke the redemption both of Iewe and Gentile,

Ephesians 1
1 Tim. 2.

Gentile, and to make them both one people in the seruice of his Father; here-hence is it, that hee was fore-told and prefigured to both these nations, and diuers fore-warnings were left among them both, for stirring them vp to expect his comming, as by the considerations following shall most euidently appeare.

Titus 1.
1 Peter 1.

Esay 2,11.
Iere. 9,11.

The first Consideration.

AND to beginne with the Iewes, no man can deny, bnt that throughout the whole bodye and course of Scripture, that is, from the very beginning vnto the last end of their old Testament, they had promised vnto them a Messias: which is the very same that wee call Christ, that is to say, a person annointed and sent from God, to be a Sauiour, a Redeemer, a Pacifier of Gods wrath, a Mediator betweene God and man, a Satisfier for the sinnes and offences of the whole worlde, a Restorer of our innocency lost in Paradice, a Maister and Instructer, a Law-giuer, a Spirituall and eternall King, that should sitte, and rule, and raigne in

our

our harts to conquer the power and tiranny of Satan, the enemy of mankinde, who ouer-came our first Parents Adam and Eue, and neuer ceaseth to assaile vs.

The first couenant to Adam.

THIS is euident by the first couenant of all, that euer GOD did make with man, when hee sayde to Adam our first Father in Paradise, *In what day soeuer thou shalt eate of the Tree that is forbidden, thou shalt dye.* Genesis 2.

Which couenant being after broken, on the part of our said Progenitor, he receiued his iudgemẽt, but yet with a most benigne promise of redemption for the time to come; for thus God sayed to the Diuell or Serpent that had deceiued him; *The seede of the Woman shall cruſh thy head, and thou shalt lye in wayte to hurt his heele.* That is, one shall proceede in time, of the seed of the woman, who shall conquer death and sinne, (that are thy weapons,) and shall not care for thy temptations, but shall tread them vnder his feete, and this shall Genesis 2.

bee

bee Christ the Messias of the world.

Thus did not onely the eldest Iewes and Rabbines vnderstand this place, (whatsoeuer the latter haue dreamed, that their Messias should be onely a temporall King) but also the old Chaldy Paraphrase, (named *Thargum Hierosolimitanum*) expoundeth it plainely in these words, applyed vnto the Diuell that had deceiued Adam; *They haue a certaine & present remedy against thee (O Diuell,) for that the time shall come, when they shall tread thee downe with their heeles, by the helpe of Messias, which shall bee their King.* *Rabbi Moses Benmaimun in huno loco.*

To Abraham and Isaac.

THE same thing is confirmed by the very same promise seauen times repeated and established vnto Abraham, that liued very neere two thousand yeares after Adam; and againe to Isaac his sonne after him, *In semine tuo, benedicetur omnes gentes terræ.* All Nations of the earth shall bee blessed in thy seede. Which had beene indeed, but a very small bene- Gen. 12, & 18, & 22.

benediction to Abraham, or to the Iewes after him (that neuer saw their Messias actually) if he had bin onely to be a temporal King; And much lesse blessing had it been to the Gentiles and all other Nations, if this Messias of the Iewes, must haue bin a temporall and worldly Monarch to destroy and subdue them to the seruitude of Iury, as fondly the latter teachers of that Nation do contend.

Iacobs Prophesie of Christ.

THIS yet maketh the Patriarch Iacob more plaine, who prophesying at his death of the comming of Christ hath these words; *The Scepter (or gouernment) shall not bee taken from the house of Iuda, vntill hee come that is to bee sent, and hee shall bee the expectation of Nations.* Which latter words, the fore-named Chaldie Paraphrase, as also great Onkelos, both of singular authority among the Iewes, (doe interpret thus; *Donec Christus seu Messias veniat, &c.* Vntill CHRIST or the Messias come, (which is the hope and expectation of all Nations, as well Gentiles, as of

Genesis 49

vs that are Iewes,) the gouernment shall not cease in the houle or Tribe of Iuda By which sentence of Scripture, and interpreration of the Iews themselues, we come to learne, (besides the promise of the Messias,) two consequences in this matter, against the Iewes of latter times. First that if their Messias must be the hope and expectation as well of the Gentiles as of the Iewes; then can hee not bee a temporall King to destroy the Gentiles, (as the latter Iewes would haue it), but a spirituall King to raigne ouer them, and to bring in subiection their spirituall enemies, for the, (I mean the flesh, the world, and the diuell,) as al true Christians do beleeue. Secondly, if the temporall kingdome of the houle of Iuda, (whereof Christ must come,) shall ceale and bee destroyed at the comming of Messias, as the Scripture auoucheth; howe then can the Iewes expect yet a temporall king for their Messias, as most fondly they do.

But to leaue this controuersie with the latter Rabbines, and to goe forward, in declaration of that which wee tooke in hand, that is, to shew how Christ was fore-tolde and pro-

miſed to the Iewes It is to be noted that after the death of Iacob laſt mentioned, there is little recorded in Scripture of the doings of this people, during the ſpace of foure hundred yeeres, being the time of their bondage in Egypt: but yet the tradition of that Nation teacheth, that as ſoone as they were deliuered out of Egypt, and were in the Deſert, towards the Land of Promiſe, the 3 ſons of Chore, called Aſer, Eleana, and Abiaſphe, (of whom mention is made in the fixt Chapter of Exodus, and other places) made diuers ſongs and Pſalmes in the praiſe and expectation of the Meſsias to come, and that the holy men of that time, did ſolace themſelues with ſinging the ſame: and that King Dauid afterwarde in the ſecond part of his Pſalmes, beginning from the forty and one, vnto the eighty and ſeuen, gathered the moſt part of theſe olde ſongs together, as they are yet to be ſeene in his Pſalmes.

Moſes Prophesie of Christ.

BVT Moyſes, who liued with the people, & gouerned them in the wil-

wilderneſſe, had a cleere reuelation from GOD of this Meſsias, in theſe words. *I will raiſe vppe a Prophet to this people from among their Brethren, euen as my ſelfe: and I will put my wordes in his mouth, and he ſhall ſpeake vnto them all things which I ſhall ordaine vnto him: and he that ſhall refuſe to heare the words which hee ſhall ſpeake vnto them in my name, I will bee reuenged vppon that man.* Which words, that they cannot be vnderſtood of any other Prophet that euer liued after Moyſes among the Iewes, but onely of Chriſt, it appeareth moſt manifeſtly & plainely by the teſtimony of the Holie-Ghoſt, where he ſaith, And there aroſe not any other Prophet in Iſrael like vnto Moſes, &c. Deutro. 18. Deutro. 43.

Dauids Propheſie of Chriſt.

AFter Moſes about foure hundred yeeres, enſued Dauid, who for that he was a Holy man, and the firſt King of the houſe of Iuda, out of whoſe linage the Meſsias was to come, the particulars of this myſtery, were more abundantly and manifeſt.

ly reuealed vnto him, then vnto any other. And first for assurance that Christ should be borne of that stock and linage, these are the wordes of God vnto him; *I haue sworne to Dauid my seruant: I will prepare thy seed from eternity, and I will build vp thy seate to al generations.* Which words albeit the latter Iewes will apply it to King Salomon, that was Dauids sonne, (and so in some sence they may so be) for that King Salomon was a figure of Christ to come) yet properly these words, *And his kingdome shall stand for euer, and for all eternity,* which are so often repeated in this and other places of the Scripture cannot be verified in Salomon, whose earthly kingdome was rent and torne in pieces straight after his death by Ieroboã, and not long after, as it were distinguished: but they must needs be vnderstood of an eternall King, which should come of Dauids seed, as must also these other words of GOD in the Psalmes; *Thou art my Son, this day haue I begotten thee, I will giue vnto thee, the Gētiles for thine inheritance.* Which was neuer fulfilled in Salomon, nor in any other temporall King in Iury after him. And much lesse these

Psalme 88. 2 Reg 7. 3. Reg. 5. 1 Cor. 22. 3 Reg 12. Psal. 2, 45.

words

words which follow; He shal endure with the Sun, and before the Moone, frō generation to generation. There shall rise vp in his dayes peace, vntill the moone be taken away hee shall raigne from Sea to Sea, vnto the ends of the world: all Kings shall adore him, and all nations shal serue him: for that hee shall deliuer the poore man that had no helper: Hee shall saue their soules, and deliuer them from vsury, and from iniquity; all Tribes of the earth shall be blessed in him, and al Nations shal magnifie him. Psalme 71.

These words of Christs eternall kingdome, & of his enduring to the worlds end; of his vniuersall raigne ouer Iewe and Gentile, of his adoration by all Nations; of his deliuery of soules frō bondage ōf iniquity, and finally, of his making blessed all Tribes of the earth; cannot possibly be applyed to any temporal king that euer was among the Iewes, or euer shall be vnto the worlds ende, but onely Christ.

Ieremies Prophesie of Christ.

THis promise made vnto Dauid, for Christ is come of his seede, is repeated after his death, by many Prophets, and confirmed by God, as in Ieremy, where God vseth these words. Behold, the dayes come on, and I will rayse vp to Dauid a iust seed and he shall raigne a King, and shall bee wise, and shall doe iudgement and iustice vpon earth. And in his dayes shall Iuda be saued, and Israell shall dwell confidently, & this is the Name that men shall cal him OVR IVST GOD. All this was spoken of Dauids seede, aboue foure hundred yeares after Dauid was buried.

Ie. 23, & 33

Which prooueth manifestly, that the former promises and speeches, were not made to King Dauid for Samolon his sonne, or for any other temporall King of Dauids line: but for Christ who was called so particularly, The Sonne and seed of Dauid: for that Dauid was the first King of the Tribe of Iuda, and not onely was Christs Progenitor in the flesh,

flesh, but also did beare his type and figure in many other things.

Ezechiels Prophesie of Christ.

FOR which cause likewise in the Prophet Ezechiell, (who liued about the same time that Ieremy did) the Messias is called by the name of Dauid himselfe; for thus God spake at that time vnto Ezechiell; I will saue my flocke, nor shal they be any longer left to the spoyle, &c. I will rayse ouer them, *One Pastor*, which shall feed them, my seruant Dauid, he shall feed them, and shall be their Shepheard and Prince, and I wil be their God, and will make with them a couenant of peace, &c. Ezech 34. Christ is cald Dauid.

In which words, not only we that are called Christians, but the latter Iewes also themselues doe confesse in their *Thalmud*, that their Messias is called by the name of Dauid, for that he shall discend of the seede of Dauid; as by reason also it must of necessity be so, for that King Dauid being dead foure hundred yeares before these words were spoken, (as hath beene noted) could not rowe

come againe to feede Gods people, or gouerne them himselfe.

The Propheſie of Eſay touching Chriſt.

ESay the Prophet, who liued about a hundred yeares before Ieremy and Ezechiel, had meruailous fore-knowledge of the Meſsias, and his affaires, and deſcribeth him very particularly, beginning in this manner. In the latter dayes, the Hill of
Eſay 1. Gods houſe ſhall be prepared vppon the top of Mountaines, and all nations, (or Gentiles) ſhall flowe vnto him. And many people ſhal ſay, come and let vs aſcend vnto the hill of the Lord, and he ſhal teach vs his waies, and wee ſhall walke in his paths hee ſhall iudge Nations, &c. Which very wordes are alſo repeated in Micheas the Prophet, and are applyed ther (as alſo here) vnto the Meſsias,
Mich. 4. & can haue no other meaning by the iudgement of the Iewes & Hebrues themſelues. And Eſay dooth proſecute the ſame matter afterwards in diuers Charters. As for example in the fourth, talking of the ſame Meſ-

ſias

sias, which before he called *the Hill of Gods house*, he addeth these words. *In that day shall the issue of the Lord bee in magnificence and glory, and the fruite of the earth in sublimity and exaltation, to all such as shall be saued of Israell.* In which words he calleth the Messias, both the issue of God and the fruite of the earth, for that hee should bee both God and man. And in the ninth Chapter hee calleth him by these termes, *Admirable, Counsellor, God, Strong, Father of the future world, and Prince of Peace.* Esay 4. Esay 9.

In the eleuenth Chapter, hee describeth him most wonderfully, in these words; There shall go forth a branch of the stock of Iesse, (which Iesse was Dauids Father,) and out of the roote of that branch, there shall mount vp a flower, and the Spirit of the Lord shall rest vpon him, the spirit of wisedome & of vnderstanding, the spirit of counsell & fortitude, the spirit of wisedome and piety, he shal not iudge according to the sight of (fleshly) eyes, nor yet condemne according to the hearing of (fleshly) eares: but he shall iudge poore men in iustice, and shall dispute in equity for the milde men of the earth. Hee Psal 71.

shall strike the earth with the rod of hi mouth, and with the spirit of his lips shall he slay the wicked man. Iustice shall be the girdle of his loynes, and Faith shall bee the band of his reynes. &c.

Hetherto are the words of the Prophet wherein truely nothing can bee more plaine and euident. then that by the *Rod or branch of Iesse* is meant the Virgin Mary, who directly discended of the linage of Iesse, and by the *Flower ascending from the branch*, must needs bee vnderstood Christ, that was borne of her and had all those excellencies and priuiledges aboue other men, which Esay in this place assigneth vnto him.

Mathew 1.
Luke 3.
Acts 13.
Rom 15.

Whose further graces yet, and special diuine properties, the same Prophet expresseth more particularly in the Chapter following, where hee saith; He shall for euer ouerthrowe and destroy death: he shall open the eies of the blind and the eares of the deafe, hee shall not cry nor contend, nor shall he accept the person of any man: but in truth shal he bring forth iudgement. Hee shall not be sorrowfull nor tribulent, &c.

And finally, in the forty and nine Chap-

Chapter, he alledgeth the wordes of God the Father vnto Christ, touching his Commissiō, in this sort: It is too little that thou be vnto me a seruant, to raise vp the Tribes of Iacob, and to conuert vnto me the dregs of Israel. Behold, I haue appointed thee also for a light vnto the Gentiles, that thou be my saluation vnto the vttermost parts of the earth. Esay 49.

Daniels Prophesie of Christ.

AND to conclude this matter, without alleadging more Prophesies for the same (which in trueth are infinite throughout the Byble) Daniell that liued in the ende of the Captinity of Babylon, a little before Aggeus, Zacharias, and Malachias, (who were the last Prophets that euer flourished among the Iewes, almost fiue hundred yeeres before the natiuity of Christ;) this Daniell (I say) reporteth of himselfe, that beeing in Babylon, and hauing fasted, worne Sacke-cloth, and prayed long vnto GOD, there came the Angell Gabriell vnto him at the time of the euening sacrifice, and fore-told him,

not

not onely of the deliuerance of the people of Israell from the captiuity of Babylon out of hand, for that the feauenty yeares of their punishment fore-told by Ieremy, were now expired, but also hee tolde him further, that the time of the vniuersall deliuerance of man kinde, from the bondage and captiuity of sinne, was now shortned, and that after seauenty Hebdomades (which as shall bee shewed after, made vp the iust time that passed from the rebuilding of the Temple of Ierusalem after their deliuerance from Babylon, vnto the birth of Christ,) there shoulde bee borne the Sauiour of the world, and bee put to death for the redemption of man-kinde.

Daniel 9. The Angels wordes are these; I am come to shewe thee (O Daniell) for that thou art a man of good desires. And therefore doe thou marke my speech, and vnderstand this vision. The seauenty Hebdomades are shortned vpon the people, and vpon the holy City: to the end preuarication may be consumed, and sinne receiue an end, to the end iniquity may be blotted out, and eternall iustice brought in her place: and to the end visions

visions and Prophesies may bee fulfilled, and the Saint of Saints annointed. Know thou therfore and mark, that from the end of the speech, for rebuilding of Ierusalem vnto Christ the Captaine, there shall be Hebdomades seauen, and Hebdomades sixty two, & after sixty two Hebdomades, Christ shall be put to death, and the people which shal deny him, shal not be his people

I might passe on further to other Prophets and make no end, I would alledge what might bee saide in this behalfe; for that the whole Scripture runneth all to this one point: to fore-tell & manifest Christ, by signs, figures parables, and propheſies: & for this cause was it principally written. But that which is already spokē, shall be sufficient for our first consideration, whereby is seene, that among the Iewes from age to age, Christ was propheſied and fore-told together with the eternity of his kingdome that should be spirituall.

The

The second Consideration

That christ should be both God and man.

NOw followeth there a seconde consideration of the quality of Christs person, of no lesse importance then the former, and wherein the latter Iewes doe more dyscent from vs: and that is, of the God-head of the Messias promised. I say the latter Iewes or Rabbines are different heerein from vs, as also they are in many other pointes and articles, wherein their auncestors (that were no Christians) did fully agree. Euen as all Heretiques are woont to doe, that first brake in one point, and thē in another, from the true Catholique faith of Christ to follow mens traditions; and so doe run on from one to one making themselues in al things as dislike as they can, for hatred of that vnity, where-unto their pride will not suffer them to returne. So is it in the generation of this reprobate people, who first agreede with vs in all, or most poynts, touching Christ to come, and denyed onely the fulfilling or application thereof in Iesus our Sauiour, but afterward

terward, their vngracious of-spring, beeing not able to stand in that issue against vs, deuised a new plea, and betook themselues to a farre higher degree of impiety, affirming that wee attribute many things vnto Iesus, that were not fore-told of the Messias to come; and among other that he should be God, and the Son of God, and the second person in Trinity, &c.

But herein no doubt these obstinate and graceless men, do shew themselues both ignorant of their owne Scriptures, & disagreeing from the writings of their owne fore-fathers. For as for Scriptures, it is euident by all or most of the Prophets, alledged before, that Christ (or the Messias must bee God) and the Son of God, indued with mans nature, that is, both God and man. So in Genesis, where he is called *the seede of the Woman*, it is apparant that hee shall be man; and in the same place, when he is promised *to crush the Diuell and to breake his head*: who can doe this but onely God? Likewise when he is called *Germen Iehoua*, the seede of our Lord God, his God-head is signified, as is his man-head also Genesis 3. Esay 4.

also, when in the same place hee is named *the fruite of the Earth*. Whoe can interprete these speeches; That *his kingdome sha'l be euerlasting*. That *he shall endure vntill the moone be taken away, and after*. That *God begate him before Lucifer was created*. That *no man can tell or account his generation*. That all *Nations and Angels must adore him*. That *he must sit at the right hand of GOD*. And many other such speeches pronounced directly and expresly of the Messias; who (I say) can vnderstand or interpret them, but of God, seeing that in man they cannot be verified; And as for the last of these testimonies, concerning Christs sitting at his Fathers right hand: three of our Euangelists doe report, that Iesus did blanck many of the learnedest Pharises, with alledging onely these words of Dauid. *The LORD saide to my LORD, sitte at my right hand vntill I put thine enemies as thy foot stoo'e*. For (said Iesus) if Christ be Dauids Sonne, how did Dauid call him his Lord; signifying heereby, that albeit the Messias was to be Dauids Sonne, according to his man-head; yet was he to be Dauids LORD according to his God-

Esay 9.
Psalme 109.

Iehoua in Hebrew.

head And so do both Rabbi Ionathan, and the publique Commentaries of the Hebrewes interpret this place.

Micheas is plaine, *And thou Bethlem, out of thee shall proceede a Ruler in Israell, and his going foorth is from the beginning, and from the dayes of eternity.* This cannot bee vnderstoode of any mortall man that euer was or shall be. But yet Esay goeth further, when he saith; A little childe is born vnto vs, and a young Sonne is giuen vnto vs, and his principallity is vpon his owne shoulder, and his name shal be GOD, the Father of the future world (or of eternity:) the Prince of peace, &c. Esay 7. It is so in the Hebrew.

In which words we see that Christ is called GOD. But if the Iewe doe cauill heere and say, that *El* or *Elohim* the Hebrew wordes, which wee interprete God in this place, may sometime bee applyed to a creature, as in Exodus once *El* signifieth an Angell, and *Elohim* at other times, is applyed to Iudges: the mark this discourse of Dauid touching the Messias, to whom hee saith; Thou art beautifull in forme aboue the children of men: grace is spred in thy lips, and

there

therefore hath God blessed thee for euer, &c. Thy seat O God is for euer and euer: the rod or Scepter of thy Kingdome, is the rod of direction, thou hast loued iustice, & hated iniquity, therefore God, thy God hath annointed thee with the oyle of ioy aboue thy partners. Here the Messias is caled God, twise by the same word *Elohim*, as God his Father is; & therfore as the word signifieth twice god in the one, so must it also in the other.

The third proofe.

But to remoove all ground of this refuge touching *El* or *Elohim*, that are names of GOD, which may be communicated sometimes, and vppon some occasions to creatures: most apparant it is, that the name *Iehoua*, which is called *Tetagrammaton*, and which is so peculiar to GOD alone, as neuer it may bee communicated to any other, this name (I say) which is of such reuerence among the Iewes, as they dare not pronounce it, but in place thereof doe reade *Adonai*, that signifieth *Lord*, is euery where almost in scripture attributed vnto Christ, namely where the Latine Interpreter hath translated *Lord*: as for example, in

two

two diuers places of Ieremy, after the long discription of the Messias, which before I haue recited, he concludeth thus; *Hoc est nomen quod vocabunt eum, Iehoua iustus noster:* This is the name which they shall call, Our iust *Iehoua*, as the Hebrew hath word for word, *Iehoua our Iustice*. And so doe the ancient Hebrew expositors confesse vppon this place of Ieremy, namely, Rabbi Abba who asketh the question what Messias shall be called? And then he answereth out of this last place, *Hee shall bee called the eternall Iehoua*, The like doth Misdrasch gather vpon the first verse of the 20 Psalme And Rabbi Moses Hadarsan, expounding a place of the Prophet Sophony, Chapter 3, verse 9, concludeth thus; *In this place Iehoua signifieth nothing else but the Messias.* Ieremy 23. Ieremy 33. Gen 41.

Whereby appeareth, that as well in Scripture, as also in the opinion of old Hebrew expositors, the Messias, was to be true God and man And I might alledge many other Testimonies of ancient Rabbines, if it were not too long: especially, if I would enter among the kinde of expositors, whom they call Cabilists, (who

who are more auncient, and lesse brutish then are the other sorr, which are tearmed Thalmudists,) shoulde finde many cleere and manifest declarations against the Iewes doctrine and errour of latter times. And among other, (for example only of Cabilisticall expositions) I refer the Reader to the discourse of Rabbi Haccadosch (which in Hebrew signifieth the holy Rabbine, & liued not long after Christ) vppon the wordes of Ieremy before recited; in which for that he findeth the Messias to be called *Iehoua*, which worde in the Hebrue is compounded of the three Letters, *Iod*, *Vau*, and *He*, twice repeated; this Doctour maketh this discourse by arte Cabalist, in this manner.

Ieremy 23.

Euen as (saith he) the Letter *He* in *Iehoua*, is compounded of two other Letters, name *Daleth* and *Vau* (as appeareth by their forme) so shal the Messias, (that is signified by this word *Iehoua*,) bee made of two natures, the one diuine, and the other humane. And as in *Iehoua*, there is twice *Pe*, and consequently two *Daleths*, and two *Vaus* contained therein; so are there two birthes, filiations,

ons, or child-hoodes in Messias, the one, whereby he shall bee the sonne of God, and the other, whereby hee shall be the sonne of a Virgin which Esay calleth the Propheteſſe. And as in *Iehoua*, the Letter *He* is twice put, and yet both *Hes* doe make in effect but one Letter; so in Messias there shall be two distinct natures, and yet shall they make but one Christ. Esay 8.

Thus playeth this Cabalist vpon the Letters of *Iehoua*, (according to the manner of their diufnity,) and draweth great mysteries (as yee see) from Letters endes. In which kinde of reasoning, albeit we put no groūd of strength at all; yet is it sufficient to shew, that among the elder Iewes, it was a knowne and confessed doctrine, that Christ shoulde bee both God and man, and haue two natures conioyned distinctly in one person, which is the same that wee Christians do affirme.

Nay, *I* will adde further, (and this is greatly to be obserued,) that the selfe-same auncient Iewes, (as some also of the latter) do hold, and proue by Scripture, that Christ shall be, (for alwayes they speak of the Messias to come) the very sonne of God, *Et* The fourth proofe.

verbum

verbum Dei incarnatum, and the word of God incarnate, or made fleſh. And for the firſt, that ſhall bee the Sonne of God, they prooue it out of diuers places alledged by me before, as for example out of Geneſis, wher the Latine text hath, *The Scepter of*

Geneſis 49. *Iuda ſhall not be taken away, vntill hee come that is to bee ſent.* The Hebrew hath, *vntill Silo come*, which *Silo*, Rabbi Kimhi prooueth by a long diſcourſe, to ſignifie ſo much as *Filius*

Eſay 49. *eius*, his Sonne, that is, the Sonne of God. The ſame they prooue by the place of Eſay, where the Meſsias is called *Germen Iehoua*, the ſeede or ſonne of *Iehoua*. Which the Chaldie Paraphraſe tearmeth, *The Meſsias of Iehoua*. They proue the ſame alſo out of diuers Pſalmes, where Chriſt

Pſalme 49. is called plainely the ſonne of God, as where it is ſaid; He ſhall ſay vnto mee, thou art my Father, &c. I will put mine eldeſt ſonne, more higher then all the kinges of the earth, &c. Iehoua ſaide vnto me, thou art my ſon, this day haue I begotten thee.

Pſalme 2. Kiſſe the Son ye Kings and Iudges of the earth, and happy are they that place their hope in him. Which laſt words can no way be vnderſtood of

the

the sonne of any man, for that it is written, *Cursed is the man that putteth his trust in man.* Wherefore Rabbi Ionathan Rabbi Selemoth, Aben Ezar, and others, doe conclude by these and other places which they alledge, that the Messias must bee the very Son of God. Ieremy 17.

And for the second point, they goe yet further, affirming this Sonne to bee *Verbum Patris*, the worde of God the Father. Which the foresaid Ionathan in his Chaldy Paraphrase, doth expresse in many translations; as for example; where Esay saith, *Israell shall bee saued in Iehoua with eternall saluation*, (which *Iehoua* signifieth Christ, as all men doe confesse) Ionathan turneth it thus; *Israell shall be saued by Gods worde.* So againe, where God sayeth by Hosea, *I will saue the house of Iuda, by Iehoua their GOD*, (which is by Christ) Ionathan translateth it thus; I wil saue Iuda by the worde of their GOD. Hosea 1.

In like manner, where Dauid wryteth, Iehoua said to my Lord sitte at my right hand, &c. Ionathan expresseth it thus; *Iehoua sayde vnto his worde, sitte at my right hand.* So Rabbi Isaac Arama, wryting vpon Genesis, Psalme 110

fis expoundeth this verse of the Psal. *He sent his word, and healed them, &c.* to be meant of Messias, that shal be Gods word And Rabbi Simeon the chiefe of al the Gabalists vpon these words of Iob, *I shall see God in my flesh*, gathereth, that the worde of GOD shall take flesh in a womans wombe. So that this doctrine was nothing strange among the auncient Rabbines.

For further confirmation whereof, (seeing the matter is of so great importance) consider what is recorded in a treatise called Zoar, of high authority among the Iewes, where Rabbi Simeon that was last before alledged, citeth a place out of old Rabbi Ibda vpon these words, in Deutronomy, *Iehoua our Lord, is one Iehoua*, which words, the said ancient Rabbi Ibda interpreteth in this manner; by the first *Iehoua* in this sentence, (being the incommunible name of god) is signified, saith he, God the Father, Prince of all things. By the next words *our Lord*, is signified God the Sonne, that is fountaine of all Sciences. And by the second *Iehoua*, in the same sentence, is signified God the Holye-Ghost, proceeding of them both.

Deutro 6.

The blessed trinity proued by an ancient Rabbin

both. To all which there is added the word (*Onr*) to signifie that these three are inuisible. But this secret shall not be reuealed vntil the comming of Messias. Hetherto are the words of Rabbi Ibda, reported in Zoar, by Rabbi Ibda, where also the sayde Rabbi Simeon interpreterh these words of Esay, *Holy, Holy, Holy, Lord God of Sabboth*, in this manner. Esay by repeating three times Holy, saith he, doth as much, as if he had sayde, Holy Father, Holy Sonne, and Holy Spirit: which three Holies, do make but one onely Lord God of Sabboth.

Finally, I will conclude this Controuersie betweene the latter Iewes and vs, with the authority of learned Philo, who liued in the verye same time with Christ, and was sent Embassadour twice to Rome, in the behalfe of his Natiō in Alexandria; that is first in the 15. yeere of Tyberius the Emperor, which was three yeares before Christes passion, and the very same yeare wherein he was baptized by S. Iohn: and the second time about eight yeres after, to wit, in the first yeare of the raigne of Caligula. This man, that was the learnedest The 6. proof

ligula. This man, that was the learnedest that euer wrote among the Iewes (after the writers of holy scriptures ceased) made a special Booke of the banishment of his Countrymen, where he hath this discourse insuing.

Philo lib. de exulibus.

What time may be appointed, (saith he) for the returne home of vs banished Iewes, it is hard to determine For by tradition we haue, that we must expect the death of an high Priest. But of those some die quickly, and some liue longer. But I am of opinion, that this high Priest shall be the very word of GOD, which shall be voyde of all sinne, both voluntary and intoluntary: whose Father shall be God, and this word shal be that Fathers wisedome, by which all things in the world were created. His head shall bee annointed with Oyle, and his Kingdome shall flourish and shine for euer.

This wrote Phylo at that time, whē he little imagined, that the same high-Priest, whom hee so much expected, and the same worde of God, whose kingdome he describeth, was now already come into the worlde. And this shall suffice for our second

confi-

consideration what manner of Messias the Iewes did expect.

The third Consideration.

NOw in the third place cõmeth to be considered, what authority and power the Messias shold haue at his appearance vppon earth, and whether he should change and abrogate the Lawe of Moyses, or no? Wherein there is no lesse controuersie betweene vs and the latter Iewes, then in the former point of his diuinity For we hold with Saint Paule, that the Lawe of Moyses was giuen vnto the Iewes but for a time, to entertaine the people withall, & by the outward signes & ceremonies which it had, (whereof the most part of all prefigured Christ to come,) to bee their Schoole-maister and leader to the time of Fayth, wherein it should be abrogated, and a farre more perfect law set downe by Christ in place thereof. Gal. 3, & 4. Heb. 7. 1 Cor. 10.

This we prooue first, for that the Lawe of Moyses was an imperfect Law, bringing nothing to perfection, as S. Paule well noteth? It was

as S Peter saith, a burthensome law, which the Iewes thēselues were not able to beare, for the multitude of Ceremonies therein contained It was a carnall and seruile Law, consisting most in the externall. It was a Lawe of terror and feare, more then of loue and liberty of the Spirit. It was a Lawe (as I saide before,) of signes & figures for things to come, & consequently to cease, whē those things which is prefigured shoulde come to be present. It was a Lawe, peculiar & proper to the Iewes onely, without respect of all the rest of the world: and the exercise thereof, was allowed onely in the Country of Iury; and that which is more, it was not permitted but in one place onely of that Country, that is, in Ierusalem, whether euery man was bound to repaire three times a year, to wit, at the Pasqua, at the Pentecost, and at the feast of tabernacles: & in that place alone to make their sacrifices, and in no other country or place besides.

Deut.15.
Deut.12.

Now then reasoneth the learned Diuine, if this Lawe of Moses were for the Iewes and Iury onely, how could it serue for the time of the Messias

Messias, who was to be King aswell of the Gentiles as of the Iewes; and rule all the people in the world, that shoulde beleeue in him vnder one Law. If the exercise of this Law were allowable onely, and lawfull in Ierusalem, how could it possibly bee fulfilled by Christians, that are dispersed ouer al the world? as for example, how could they repayre to Ierusalem thrice euery yeare? How should euery Woman that shoulde dwel in England or India repayre to Ierusalem for her purification after euery child-birth, as by the Law of Moses she was commanded? Psal. 1, 21, Esay 2, 3 1. Numb. 8. Exodus 23.

Most euident it is then, which we sayde before, that this Law was giuen but to endure for a time. And to vse S. Paules owne words it was but *Introductio melioris spei*, an introduction to a better hope. It was but an entertainment to that people (which by their beeing among the Egyptians, were prone to Idolatry) vntill CHRIST should come and ordaine a perfect Lawe That is, a Law of Spirit & internall affection: a Law of loue and liberty: a Law that should be common to all men, serue for al Countries, times, places, Hebrews 7

and persons; a Law that shoulde bee written in the bowels of our hearts: a law that should be tollerable, easie, sweete, plaine, light, briefe, and flexible, as well to the poore as to the rich, a Law (to conclude) that should consist in charity.

Thus signified Moyses, when hee sayde to his people, after hee had deliuered the former Law vnto them: *The Lord shall rayse vnto you a Prophet of your owne Nation, and from among your owne Brethren, as my selfe, him shall you heare.* Deutro 18. As though hee had saide, you shall heare me vntill hee come, that must be a Law-giuer as my selfe, and yet of a more perfect Lawe, and therefore more to bee heard and obeyed. And then he addeth, *Whosoeuer shall refuse to heare the words of this Prophet, I my selfe will reuenge it sayeth the Lord God.* Which words cannot be verified in any other Prophet after Moses vntill Christ, for that of those Prophets the Scripture sayeth, *There arose no Prophet like vnto Moses in Israell.* Deutro. 44.

Which is to bee vnderstood that they had no authority to bee Lawe-makers, as Moses had, but were all bounde to the obseruation of that

Law

Law onely which Moyses left vntill Christ came, whom Moses here calleth *A Prophet as himselfe*. That is, a Law-maker, and exhorteth all men to heare and obey him.

This yet is made more plaine by the Propheſie of Esay, who sayeth, *Out of Syon shall come a Law, and the word of God out of Ierusalem*, which cannot be vndertood of Moses law that had beene published eight hundred yeares before this was spoken, and that from the Mount Sinai, and not from Sion. But Christ his Lawe began from Sion and Ierusalem, and from thence was spredde into all the world. Which the same Esay foresaw, when talking of the comming of the Messias, he saith: In that day there shall be an Altar to God in the midst of the land of Egypt. And the Title of the Lord at the end thereof, &c. And God shall be knowne to the Egyptians at that day, and they shall honour him with sacrifices & oblations. Which words could not be verified in the Law of Moses, for that by that Lawe, the Egyptians could haue neither Altar nor Sacrifice, but at Christs comming it was fulfilled whē the Egiptians were made Chri-

Esay 2.

Esay 19.

ſtians, and enioyed both the Altars and Sacrifices that chriſtians do vſe.

The ſame thing was fore-tolde by GOD in Malachie, where he ſayth to the Iewes, and of the Iewiſh Sa-

Malachy 1. crifices *I haue no pleaſure in you, neyther will I receiue Oblations of your handes. For that from the riſing of the Sunne, vnto the going downe thereof, my name is great among the Gentiles, & they doe ſacrifice vnto mee euery where, and doe offer vnto my name a pure Oblation, ſaith the Lord God of Hoaſts.* In which words we ſee firſt, a reprobation of the Iewiſh ſacrifice, and conſequently of the law of Moſes which dependeth principally of that Sacrifice. Secondly, we ſee that among the Gentiles, there ſhould be a pure manner of Sacrifice, more grateſull vnto God then the other was, and ſuch as might bee performed in euery place of the world, and not to be tyed to one place onely, as the Moyſaicall Lawe, and ſacrifice was.

And finally, I will conclude this whole matter, with the expreſſe words of God himſelfe, concerning the Ceremonies and precepts of the

Ezech.20. olde Lawe, *Dedi eis precepta non bona, & iudicia in quibus non viuent.*

I gaue vnto them precepts that were not good, and iudgement wherein they ſhould not liue. That is, they were not good to continue perpetually, nor ſhall they liue in them for euer, but vntill the time by mee appointed; of which time he determineth more particularly by *Ieremy* the Prophet, in theſe wordes, *Behold, the dayes ſhall come, and I will make a newe Couenant or Teſtimony with the houſe of Iſraell and Iuda; not according to that Couenant which I made with your Fathers, when I brought them foorth of the Land of Egypt.* Where you ſee, that at the comming of Chriſt into this world, (for of him and his birth, hee talketh at large in this Chapter) there ſhalbe a new Teſtament, containing a different Law from that of the olde Teſtament, which was giuen to the Iewes at their going foorth of Egypt. Ieremy 3.

Thus much then hetherto hath beene ſhewed, that Chriſt in al ages was foretold and promiſed: that he ſhould be [illegible]d, and that his authority ſhould be to change the Lawe of Moyſes, that was giuen but for a time, and to eſtabliſh a new Lawe and Couenant, and a newe Teſta-

ment of his own, that should endure and continue for euer.

The fourth Consideration.

AND albeit these things be very wonderfull, and sufficient to establish any mans beleefe in the world, when he shall see them fulfilled, (which shall bee the argument of the second Section,) yet resteth not the Scripture heere, but passeth further, and fore-telleth euety particular acte, accident, and circumstance that shall fall out of importance about the Messias at his comming, incarnation, birth, life, death, and resurrection. As for example, at what particular time and season hee should appeare, Gene. 49, verse 10. That hee should bee borne of a Virgine, Esay 7, ver. 14. That the place of his birth should bee the towne of Bethleem, Micheus 5, ver. 1. That at his birth, all the Infants round about Bethleem should bee slaine for his sake, Ieremy 31, ver. 15. That the Kings of the East should come and adore him, and offer gold and other gifts vnto him Psal 71, ver. 10. That he

Mathew 1.

Luke 2.

Mathew 2.

Malachy 2.

he should bee presented by his Mother in the Temple of Ierusalem, Mala. 3, ver. 1. That hee should flee into Egypt, and be recalled thence againe, Osea 11, ver. 2, Esay 9, ver. 1. That Iohn Baptist should go before him, and cry in the Desart. Esay, 40. ver. 3, Mala 3. ver 1. Luke 2.

After this, that hee should beginne his owne preaching with all humility, quietnesse, and clemency of spirite Esay 14, ver. 2. That he should doe strange Miracles, and heale all diseases Esay 29, ver 8, & 35, ver. 5. & 61. v. 1. That he should dye for al the sinnes of the worlde. Esay 35, Daniel 9. That he should be betraied by his owne Disciple, Psalme 40, ver. 10 and 54, verse 14, and 108, verse 7. That he should be solde for thirty peeces of siluer, Zach. 11, ver. 12. That with those thirty peeces, there should be bought afterward a Fielde of potsheards, Ieremy 30. That hee should ride into Ierusalem vpon an Asse before his passion, Zac. 9, ver. 9. That the Iewes should beate and buffet his face, and defile the same with spitting vpon him, Esay fifty, verse sixe. That they should whippent, and teare his body before they

Math. 5. Mat 5. & 8. Marke 3. Math. 27. Math 16, and 27. Math. 21. 7. Mat. 26. 67.

pur-

Luke 22. put him to death, Esay 52, verse 2. Psal. 27, verse 18. That they should
Math. 27. put him to death among theeues and Malefactors Esay 52, verse 12. That
Math. 28. they shoulde giue him Vinegar to drinke, diuide his apparell, and cast lots for his vpper garment, Psal. 18. verse 22, and 41, verse 19. That he should rise againe from death the 3. day. Psal. 16, verse 19. Osea 6, ver. 3. That he should ascend to heauen, & sitte at the right hand of God his Fa-
Luke 24. Acts 7. ther for euer Psal. 67, verse 19, and 109, verse 1.

All these particularities, and a number moe were reuealed in scripture touching the Messias, some foure thousand yeares, some two thousand, and some one thousande, and the last of all, aboue foure hundred yeares before Christ was born. Which if we lay together, & do consider withall, how exactly they were fulfilled afterward, in the person of Christ, as in the next Section shall be declared if wee adde also to this, that we haue receiued these Prophesies and predictions from a Nation that most of all other dooth hate vs, and that the same are to bee seene & read in their Bybles, euen worde for

word,

word as they are in ours; if you hold in memory also, what inuincible proofes are alledged before in the second Chapter, for the infallible truth and certainty of those Hebrew Scriptures: you shal finde, that hardly any thing can be imagined for manifestation of a truth before it come to passe, which God hath not obserued in fore-shewing the Messias.

The fifi Consideration.

AND all these considerations are touching the *Iewes*. There remaineth some-what to bee sayde of the Gentiles; who albeit they were to receiue their principall knowledg in this affayre from the *Iewish* Nation, to whom the Messias was first and principally promised, and from whome the Gentiles had to respect, both their Sauiour, and his Apostles, as also the *Scriptures* for testimony and witnesse of them both, and finally, all their certaine knowledge, and sound vnderstanding in the mysteries of Christ: yet had they also among themselues, some kinde of notice and fore-warning in this

matter

matter whichbeing ioyned with that which I haue set down before of the Iewes, and examined at the light of Gods diuine Propheſies before alledged, it will make very much for confirmation of our Chriſtian verity. And therefore this laſt conſideration, ſhall be of the fore knowledge of Gentiles in this behalfe.

For better vnderſtanding wherof, it is to be noted, that beſides al knowledge of the Meſsias, that diuers gētiles might haue by the Hebru Scriptures, which (as I haue ſhewed before) were in the Greeke Language, diuers ages before Chriſt was born, or by the inſtruction or conuerſation of the Iewes, with whom many Pagans did liue familiarly; there remained three wayes peculiar to the Gētiles whereby they receiued ſome vnderſtanding and fore warning of this great myſtery. The firſt was by Tradition and writing of their Anceſtors. The ſecond by Propheſies of their owne. The third by admoniſhment of their Idols and Oracles, eſpecially when the time of Chriſts appearance drew neere.

Chap. 2.

And for the firſt way it is euident, that as the Iewes receiued diuers things

things by succeſsiō from their fore-fathers, and they againe from Moſes and Moſes from the Patriarches Iacob, Iſaac, and Abraham, (who was the firſt man from whom that whole Nation proceeded, and in whome they were diſtinguiſhed from all other people in this world:) ſo had the Gentiles & other Nations their ſucceſsion alſo of Doctrine, & monuments, euen from the beginning albeit the lower they went, the more corrupt they were, and more obſcured in Diuine knowledge, by their exerciſe in Idolatry. So we know, that the Romains had their learning from the Græcians, the Græcians from the Egyptians, and the Egyptians from the Chaldæans, who wer the firſt people that receiued inſtruction in diuine matters from Adam, Methuſalem, Noah, and others of thoſe firſt ancient Fathers.

Now then it is to bee conſidered, that by conſent of writers, there were three famous men that lyued togither in thoſe ancient times, to witte, Abraham, who deſcending from Heber (was the Father and beginner of the Iews or Hebrues,) and with him Iob, and one Zoroaſtres, *Euſeb. in Chron.*

stres that were not of that Linage of *Heber*, but as wee call them for distinction sake, eyther Heathens or Gentiles, albeit that difference was not then in vre. And of *Iob*, wee know by the testimony of his book, that he was a most holy and vertuous man. Of Zoroastres, we know onely, that he was greatly learned, and left testimonies thereof vnto his posterity.

This Zoroastres liuing in Abrahams time might (by account of Scripture) see or speake with Noe. For Abraham was borne threescore yeares before Noah deceased. And Noe was borne aboue fiue hundred yeares before Methusalé died, which Methusalem had liued two hundred and forty yeares with our first Father Adam, and had enioyed conuersation both with GOD and Angels. And thereby (no doubt) coulde tell many high and secret mysteries, especially touching Christ, in whome all his hope for redemption of his posterity did consist. Which mysterie and hidden knowledge, it is not vnlike, but that Abraham, Iob, Zoroastres and others, who liued at that time, with them might receiue at the

third

third hand, by Noe and his children, I meane Sem, Cham, and Iapher, who had liued before the flood, and had seene Methusalem, which Methusalem liued (as I said before,) so many yeares with Adam.

The Iewes haue a tradition that Abraham serued Sem. 15 yeares in Chaldea.

Here-hence it is, that in the wrytings of Zoroastres, which are extant or recorded by other Authors in his name, there bee found very plaine speeches of the Son of God, whom he calleth, *Secundum mentem*, the second mind. And much more is to be seene in the wrytings of Hermes Trismegistus, (who liued after in Egypt, and receiued his learning from this Zoroastres:) that these first Heathen Philosophers had manifest vnderstanding of this second person in Trinity, whom Hermes calleth, *The first begotten Sonne of GOD: his onely Sonne: his eternall, immutable, and incorruptible Sonne, whose sacred Name is ineffable*, those are his words. And after him again among the *Grecians*, were Orpheus, Hesiodus and others, that vttered the like speeches of the Son of God: as also the Platonists, whose words and sentences were too long to repeat in this place. But he that will see them gathered toge-

togeather at large, let him read either Origen against Celsus the Heathé, or else S. Cyrill in his first Booke against Iulian the Apostata. And this shall suffice for this first way, whereby the Gentiles had vnderstanding of Christ.

For the second thing which I mentioned, is to be vnderstood, that among the Gentiles there were certaine Prophetesses, or women Prophets, called *Sybilla*, which in the Greek tongue (as Lanctantius gathereth) may signifie so much, as either *Counsellers to GOD, or Reuealers of Gods Counsaile.* And these women being endued (as it seemeth) with a certaine spirit of Prophesie, did vtter from time to time, (though in such termes as most Gentiles vnderstood them not) most wonderfull particularities of Christ to come, agreeing (as it were) wholy with the Prophets of Israell, or rather setting downe many things in more plaine and euident speech then did the other; the one of them beginning her Greeke meeter in these very words, *Know thy God, which is the Sonne of GOD. &c.* Another of them maketh a whole discourse of Christ in Greeke verses,

Of the Sybels.

verſes, called *Acroſtichi*, for that the beginning of euery verſe, is by ſome Letter appointed in order foorth of ſome one ſentence that runneth thorow the whole. As for example, the ſentence that paſſed through the beginning of theſe Verſes which nowe we talke of was this *Ieſus, Chriſt, Son of God, Sauiour, Croſſe.* And there were ſo many Verſes in the whole diſcourſe, as there are Letters in this ſentence. The totall argument being of the incarnation, life, death, glory, and iudgement of the Son of God. And the laſt two verſes of all the matter, are thus. *Hee that hath beene heere deſcribed, by our Acroſtick verſes: is an immortall Sauiour, and a King that muſt ſuffer for our ſinnes.*

And for that theſe Propheſies of the Sybils, are of marualous importance to confirme the verity of our Chriſtian Religion, and are alledged often for that purpoſe, by the moſt graue and learned Fathers of the Primitiue Church: as for exãple, by Iuſtinus the Martyr, in his Apology for Chriſtians; by Origen againſt Celſus; by Arnobius and his Scholler Lanctantius againſt the Gẽtiles; by S. Cyrill, againſt Iulian the Apoſtata:

ſtata: As Saynt Auguſtine in his Booke *De Ciuitate Dei*: By Euſebius, and Conſtantine the Emperor and others; I will ſay ſome-what in this place, for the authoritie and credite of theſe verſes, leaſt any man perhaps might imagine, (as ſome Gentiles in olde time would ſeeme to do) that they were deuiſed and inuented by Chriſtians. And the moſt of my proofes ſhall be out of a learned Oration, written in Latine by the foreſaid Emperor, to a Counſaile of Prelates in his dayes: wherein he indeuoureth to ſhew the vndoubted authority of theſe Sibyl Propheſies, which hee eſteemed ſo much (after diligent ſearch made for their credit and ſincerity) as they ſeeme to haue beene a great cauſe of his conſtant zeale and fauour in Chriſtianity.

See this Orati in Euſeb.lib.4 ca. 32. de vita Conſt. at the end.

The firſt proofe for credite of the Sibyles verſes.

FIrſt then hee ſheweth, that theſe predictions of the Sibyls, coulde not be deuiſed or faygnd by Chriſtians, or made after the time of Chriſtes natiuity, for that Marcus Varro,

a moſt learned Romane, who liued almoſt a hundred years before chriſt, maketh mention at large of the Sibyls, (who in number hee ſaith were tenne) and of their writings, Countries and ages, as alſo of the writers and Authors, that before his time had left memory of them. And both hee and Feneſtella, (another Heathen) do affirme, that the writings of theſe Sibyls, were gathered by the Romanes from all parts of the world (where they might be heard of,) and laid vp with diligence and great reuerence in the Capitoll, vnder the charge and cuſtodye of the High-Prieſt and other Officers, in ſuch ſort, as no man might ſee or reade them, but only certaine Magiſtrates called the *Fiftine*, and much leſſe might any man come to falſifie or corrupt them.

The ſecond proofe.

SEcondly he ſheweth, that *Sibilla Erithrea*, who made the former Accroſtike verſes of Chriſt teſtifieth of her ſelfe, that ſhe liued about ſixe hundred yeeres after the floode of Noe, and her Country-man Apollidorus,

dorus Erithæus, and Varro doe report, that she liued before the warre of Troy, and propheſied vnto the Græcians that went to that war, that Troy ſhould be deſtroyed. Which was more then a thouſand years before Chriſt was borne.

Iuſt. lib. 1. cap. 6.

Cicero alſo, that was ſlaine aboue forty yeares before Chriſts natiuity, tranſlated into latine, the former Accroſtike verſes, as Conſtantine affirmeth, which Tranſlatiõ was to be ſeene in his workes, when Conſtantine wrote this Oration; ſo that by no meanes they could be deuiſed or brought in by Chriſtians.

Cicero.

The third proofe.

THirdly, he ſheweth, that the ſame Cicero, in diuers places of his works, beſides the mention of theſe Accroſtike Verſes, inſinuateth alſo another Propheſie of Sybilla, touching a King that ſhould riſe ouer all the world, where with himſelfe and the Romanes were greatly troubled: and therefore in one place after a long inuectiue againſt his enemy Anthony, that wold ſeeme to giue credit to that Propheſie,

sie, or rather as Cicero doth vrge against him would haue had the same fulfilled in Iulius Cæsar, he concludeth thus; *Let vs deale with the Prelates of our religion, to alledge any one thing rather out of the booke Sybilla, then a King, whom neyther the Gods nor yet men can suffer hereafter to be in Rome.* *Cicer. lib. 2 de diui. paulo post medium.*

The like Prophesie of Sybilla touching a King, is insinuated by the same Cicero, in his first Booke of Epistles to Lentulus; to witte, that when the Romanes should restore a King in Egipt by force, then shold ensue the vniuersall King, that shold bee Lord ouer Romaines and all other. Which Prophesie being much vrged by Cato the Tribune, against the restoring of Ptolomeus Aulates, late King of Egypt, that for his euill gouernment was expulsed by his Subiectes, the matter was thought of such weight by all the Romane Senate, (I meane the sequell of the Prophesie) that whereas otherwise for many respects, they were greatly enclined to haue restored the said Ptolomy; yet in regard of this Religion (as they called it) they changed their mindes. But what? Could they alter by this the deter-

termination of God? No truely, for soone after. King Ptolomy perceiuing the Senators mindes to bee altered, fled secretly from Rome to one Gabinius, that was Gouernour of Syria, and for fiue millions of Gold that he promised him, he was by the force of Gabinius restored; and not long after was Christ borne, according to the meaning of the Sibyl Prophesie.

The fourth proofe.

FOurthly, the said Emperor Constantine prooueth the authority of these Sibils verses, for that Augustus Cæsar, before our Sauior christ was borne, had such regard of them, that he laid them vp in more streighter order then before, (according as Suetonius a Heathen in this life reporteth) vnder the Altar of Apollo, in the hill Pallatine: where no man might haue the sight of them, but by speciall licence: which licence Constantine prooueth that Virgill the Poet had for that he was in high fauour with Augustus. And therefore in a certaine Eglogue or composition of verses, that hee made in praise of

of a young childe named Soloninus, newly borne to Asinius Pollio, Augustus great friend, (or as other take it) of Marcellus a little Boy that was Nephew to Augustus by his Sister Octauia, or rather of them both, for adulation of Augustus he applyeth (I say) to one or both of the yong Infants the whole propheſie, which hee had read in the verſes of Sibilla, touching the birth of Christ, and of the peace, grace, and golden world that ſhould come with him vpon which ſubiect he beginneth thus.

Vltima Cumæi venit
tam temporis ætas:
Magnus ab integro
ſæculorum naſcitur ordo:
Iam redit & Virgo,
rediunt Saturnia regna.

Virgil Eglog 4, Christs preordination.

That is, now is come the laſt age propheſied by Sibilla, called *Cumæa*, now commeth to bee fulfilled, the great ordinance and prouidence of GOD, appointed from the beginning of the World, (theſe were Sibilles wordes,) now commeth the Virgine and the firſt golden daies of Saturnus ſhall returne againe.

Thus much tranſlated Virgill out of Sibilla, touching the eternall de-

termination of GOD, for Christs comming into this World: as also of his mother the Virgin: and of the infinit blessings that should appeare with him. Now ensueth in the same Poet, what Sibilla had said for Christs actuall natiuity.

Iam noua progenies,
cælo demittitur alto:
Chara Deum soboles, &c.

Christs birth.

Now a new Progeny or of-spring is sent downe from Heauen: the dearely beloued issue or child of the Gods. And note heere, that Sibilla saith plainely, *Chara Dei soboles*, the deerely beloued Son of God, and not of Gods; but that Virgill would follow the stile of his time. And thirdly he setteth downe out of Sibilla, the effect and cause of this Son of Gods natiuity, in this sort.

Christs cause of comming.

Te duce, si qua manent,
sceleris vestigia nostri:
Irrita perpetua,
soluent formidine terra.

That is, thou beeing our leader or Captaine, the remnant of our sinnes shall be made voide, or taken away, and shall deliuer the world, for euer from feare for the same.

These are Virgils words translated

(as

(as I said) out of Sibilla. And now consider you in reason, whether these Prophecies might bee applied (as Virgill applyed them) to those poore children in Rome, or no, who dyed soone after the flattery of Virgill, without doing good, eyther to themselues, or to others? Albeit (perhaps) in this poynt, the Poet bee to be excused, in that hee beeing not able to imagine what the Sibill shold meane, made his aduantage thereof, in applying the same to the best plesing of Augustus.

These then are the proofes which Constantine vsed for the credite and authority of the Sibyll verses. And of Sibilla Erithræa in particular, that made the Accrosticke verses before mentioned, of Christs death and passion, he concludeth in these words; These are the things that fell frō heauen into the mind of this Virgin to fore-tel. For which cause I am induced to accouut her blessed, whō our Sauior vouchsafed to chose for a Prophet, todenounce vnto the world his holy prouidence towards vs. And we may consider in this whole discourse of Constantine, for authority of these verses. First, that hee vseth

onely the Testimony of such Wryters, as liued before Christ was born or Christians once thought vppon. Secondly, that he vseth these proofes to no meaner audience then vnto a Counsell and congregation of learned men. Thirdly, that hee was an Emperor which vsed them, that is, one that had meanes to see and examine the originall Coppies in the Romane Treasury. Fourthly, for that he had great learned men about him, who were skilfull, and would bee diligent in the search of such an antiquity of importance; especially Lactantius, that was mayster to his Sonne Crispus. and who most of any Author, reciteth and confirmeth the sayde Sibyls verses: and Eusebius Cæsarienſis, that wrote the Ecclesiasticall Historie, and * recorded this Oration of *Constantine* therein. And finally, wee may consider, that *Constantine* was the first publique Christian Emperour, and liued within threee hundred yeares after Christ, when the records of the Romaines were yet whole to be seene. He was a religious wise, and graue Emperor, and therefore would neuer haue bestowed so much labour, to confirme such

Lactantius.

* See Eusebius lib. 4. cap. 12. de vita Const.

ſuch a thing at ſuch a time, to ſuch an audience, had not the matter bin of ſingular importance. And thus much of the ſecond point, touching Prophets among the Gentiles.

Of the confeſion of Oracles, concerning Chriſts comming.

THere remaineth onely a word or two to bee ſpoken of the third: which is of the confeſion of diuels and Oracles, concerning the comming of Chriſt: eſpecially when the time of his appearance drew neare: and that they began to fore-tell his power and vertue. Wherein, as I might alledge diuers examples, recorded by the Gentiles themſelues, ſo for that I haue beene ſome-what long in the former points, and ſhall haue occaſion to ſay more of this matter in another place hereafter, I will touch onely heere two Oracles of Apollo, concerning this matter.

The one whereof, was to a Prieſt of his owne, that demaunded him of true religion and of GOD; to whom hee anſwered thus in Greeke, *O thou vnhappy Prieſt, why doeſt thou aſke mee of God, that is the Father of all* The firſt Oracle.

all thinges: and of this most renowned Kings decree and onely Sonne, and of the spirit that containeth al, &c. Alas that spirit will enforce mee shortly to leaue this habitation and place of Oracle.

The second Oracle.

The other Oracle was to Augustus Cæsar, euen about the very time that christ was ready to apear in the flesh. For whereas the said Emperor now drawing into age, would needs goe to Delphos, and there learne of Apollo, who should raigne after him, and what shoulde become of things when hee was dead, to which demand, Apollo for a great space would make no answere, notwithstanding. Augustus had beene very liberall, in making the great Sacrifice called *Hecatombe*. But in the end, whē the Emperor began to iterate his sacrifice againe, and to bee instant for an answere, Apollo (as it were enforced) vttred these strange words vnto him. An Hebrue Childe that ruleth ouer the blessed Gods, commandeth me to leaue this habitation, and out of hand to get me to hel But yet do you depart in silence from our Altars.

Thus much was Apollo inforced to vtter of his owne misery, and of the

the comming of the Hebrew Boy that should put him to banishment. But yet the deceitfull spirit, to hold still his credite, would not haue the matter reuealed to many. Whereuppon Augustus falling into a great musing with himselfe, what this answere might import; returned to Rome, and builded there an Altar in the Capitole, with this latine inscription (as Nicephorus affirmeth, *Ara primogeniti Dei:* the Altar of Gods first begotten Sonne.

Thus then haue I declared, how that the comming of Gods Son into the world, was fore-tolde both to Iew and Gentile, by all meanes that possibly in reason might be deuised; that is, by prophesies, signes, figures, Ceremonies, tradition, and by the confession of diuels themselues. Not onely that his comming was foretold, but also, why and for what cause he was for to come, that is, to be the onely Sauiour of the world: to dye for the sinnes of all men: to ordayne a new Law, and more perfect Common-wealth. How also he was come: to wit, in mans flesh, in likenes of sinne, in pouerty, and humility. The time likewise of his

The cõclusion of this first Sectiõ.

appearance was prefigured, together with the manner of his byrth, life, actions, death, resurrection, and ascension. And finally, nothing can be more desired for the foreknowledge of any one thing to come, then was deliuered & vttered concerning the Messias, before that euer Christ or Christians were talked of in the world. Now then remaineth it to cõsider & examine, whether these particularities, fore-told so long agoe of the Messias to come, doe agree in Christ, whõ we acknowledge for the true Messias. And this shall bee the subiect or argument of al the rest of our speech in this Chapter.

The argument of the two sections following.

How the former predictions were fulfilled in our Saviour Christ, at his beeing vpon earth.

Sect. 2.

ALbeit in the points before mẽtioned, which are to be fulfilled in the Messias at his comming, we haue some controuersie & disagreement with the Iewe, as hath beene shewed, yet our principall contention in thẽ al is with the Gentiles & heathen,

then that beleeud no ſcriptures. For in diuers of the former Articles, the Iew ſtandeth with vs, and for vs, and offereth his life in defence therof as far forth as if he were a Chriſtian In ſo much as the Gentile oftentimes, is inforced to maruaile, when he ſeeeth a people ſo extreamely bent one againſt another, as the Iewes are againſt Chriſtians: and yet do ſtand ſo peremptorily in defence of thoſe very principles, which are the proper cauſes of their diſagreement.

But thereunto the Iew maketh anſwere, that this diſagreement from vs, is in the application of thoſe principles. For that in no wiſe he wil allow, that they were or may bee verified in Ieſus And heerein he ſtandeth againſt vs, much more obſtinatly thē doth the Gentile. For that the Gentile, as ſoon as he commeth once to vnderſtand and beleeue the propheſies of Scripture, hee maketh no doubt of difficulty in the applycation thereof: for that he ſeeth the ſame moſt euidently fulfilled in our Sauiour Chriſt. Which is the cauſe, that few or no Gentiles ſince Chriſtes appearance, haue come to bee Iewes, but that preſently alſo they

passed ouer to be Christians.

But the Iew by no meanes will be moued to yeeld, albeit he haue neyther Scripture, nor reason, or probability for his defence. Which among other things, is a very great argument to proue, that Iesus was the true Messias indeed, seeing that among the markes of the true Messias set downe by Gods Prophets, that was one; that hee should be refused of the Iewish Nation. Heere hence are those wordes of the Holy Ghost so long before vttered; The Stone which the builders refused, is made the head stone of the Corner, this is done by God, and it is maruelous in our eyes. Heere hence is that great complaint of Esay, touching the incredulity & obstinacy of his people, against their Messias at his coming, Moses also long before Esay, expressed most effectually.

It maketh then, not a little for our cause (gentle reader) that the Iewish Nation is so wilfully bent against vs, and that they refused Christ so peremptorily at his being among them. For whomsoeuer that Nation shold receiue and acknowledge, it were a great argument by scripture, that he

were

were not indeede the true Messias. But yet to demonstrate to the world what little shew of reason they haue in standing thus against their owne saluation, and in refusing Christ, as they doe; I will in as great breuity, as I may, run ouer the chiefe points that passed at his being vpon earth, & thereby examine by the testimonies of his greatest enemies, whether the fore-saide Prophesies, and all other signes, which haue beene from the beginning, to fore-tell vnto vs the true Messias, were fulfilled in him and his actions or no.

And for that the matters are many and diuers, that will come herein to bee handled, wal for order sake, reduce all to foure considerations; Whereof the first shall be, touching the time fore-prophesied of the coming of the Messias, and whether the same agreed with Christes Nativity or no. The second shall bee of diuers particulars that passed in Christes incarnation, birth, circumcision, and other accidents, vntil the time that he began to preach. The third shall bee of his life, conuersation, miracles, and doctrine. The fourth & last, shall be of his passion, death,

The diuision of this Section into foure cõsiderations.

death, resurrection, and ascention In all which (as I saide before) I will vse no one Author or Testimony of our owne side, for approuing any thing that is in controuersy between vs; but all shal passe by triall, eyther of their owne scriptures or of manifest force & consequence of reason, or els by expresse record of our professed enemies.

The first Consideration.

FOR the first then, concerning the time, which is the principal and head of all the rest; it is to bee noted, that by consent of all Wryters, both Pagan, Iewish, and Christian. IESVS (whom wee beleeue & confesse to be true CHRIST) was borne the twenty fiue day of December, in the ende of the forty and one yeare of the raigne of the Emperour Augustus Cæsar, which was fifteen yeares before his raigne ended Also in the beginning of the thirty three yeare of Herods raigne in Iury, which was foure yeares and more before his death. And from the beginning of the world, as some occount, foure thousand, one hundred

See Euseb. in Chron.

dred and ninety nine. And as others do account, foure thousand, foure-score and nine: for that in this point betweene the Hebrewes & the Grecians, there is a difference of some little more then an hundred yeeres, concerning their reckoning.

The state of the World at Christs Natiuity, was this. The three Monarchies of the Assirians Persians, and Grecians were past ouer, and ended: and the Romanes were entred into the fourth, that was greater then any of the rest, according to the Prophesie of Daniell, fiue hundred yeares before *Octauius Cæsar*, surnamed Augustus after fiue ciuill warres by himselfe waged, and after infinit broiles and blood-shed in the world, raigned peaceable alone for many yeares together: and in token of an vniuersall peace ouer all the earth, he caused the Temple-gate of Ianus to be shut, according to the custome of the Romanes in such cases: albeit this had happened but twice before, from the building of Rome vnto that time And the very same day that Christ was borne in Iury, Augustus commaunded in Rome (as afterward was obserued) that

Daniel. 2.

that no man ſhould call him Lord, thereby to ſignifie the free liberty, reſt, ioy, and ſecurity, wherin al men were after ſo long miſeries, which by continuall warre, the worlde had ſuſtained.

The firſt proofe.

By this we gather firſt, that this, time of Chriſts birth, agreed exactly with the Prophecie ſo long before ſet downe by Daniell, (who liued in the firſt Monarchy,) that after his time there ſhould bee three Monarchies more, and the laſt biggeſt of all: at whoſe appearing the Meſsias ſhould come, and builde vp Gods kingdome throughout the whole world.

The ſecond proofe.

Secondly, we ſee that fulfilled, which Eſay the Prophet, aboue an hundred years before Daniell, foretold, that at the comming of Chriſt, *People ſhould ſit in the beauty of peace.* And againe, *there ſhould bee no ende of peace.* And yet further, *hee ſhall bee Prince of peace* And King Dauid long before him againe: *In his dayes there ſhall ariſe iuſtice and aboundance of peace.* Which thing, though eſpecially it be to bee vnderſtoode of the internall peace & tranquility of our mindes and ſoules: yet conſidering

Pſalme 71.

that

that externall peace also was necessary for a time, for the quiet planting and publishing of Christs Gospell, and seeing that the same was brought to passe most miraculously vpon the suddaine, when in reason mn might least expect the same, for the infinite wars wherein the world a little before had bin; and by reason of the Romane Monarchy so freshly established, (which in their beginnings are wont to bee troublesome:) this peace (I say) cannot be but a great argument, that this was the proper time of the Messias his comming. And thus much for the state of the world in generall

And now for the particular state of Iury at Iesus Nativity thus it was according as Iosephus the Iew (who was borne within fiue yeares after Christs passion) describeth the same. One Herod a stranger, whose father called Antipater, came out of Idumæd, was risen to acquaintance and fauour with the Romanes, partly by his saide fathers meanes, who was, (as Iosephus words are) *a well mouied man, industrious, and factious*; and partly by his owne diligence and ambition, being of himselfe both witty, The third proofe.

witty, beautifull, and of excellent rare qualities. By which commendations hee came at length to marry the Daughter of Hercanus king of Iury that was descended lineally of the house of Dauid, and Tribe of Iuda. And by this marriage, obtayned of his Father in law to bee Gouernour of the Prouince of Galily vnder him But Hircanus afterwards falling into the hands of the Parthyans, they carried him into Parthya. Herod ranne away to Rome, & there by the speciall helpe and fauour of Anthony, that ruled in company together with Octauius, he obtained to be created King of Iury, without any title or interest in the world For that not onely his said Father in law Hyrcanus was yet aliue in Parthya, but also his younger brother Aristobulus, and three of his Sonnes, named Antigonus, Alexander, and Aristobulus, and diuers other of the blood royall in Iury.

Herod then, hauing procured by these meanes to bee King of Iury: procured first to haue in his hands the fore-saide King Hyrcanus, and so put him to death, he also brought to the same end, his younger brother Aristo-

Aristobulus, and his three Sons likewise. He put to death also his owne wife Mariamnes, that was K. Hircanus Daughter, as also Alexandra her Mother: and soone after two of his owne Sonnes, which he had by the sayde Mariamnes, for that they were of the bloud royall of Iuda. And a little after that again, he put to death his third sonne named Antipater. He caused also to be slaine at one time, forty of the cheefest Noble men of the Tribe of Iuda. And as Phylo the Iew writeth, (that liued at the same time with him) hee put to death all the *Sanhedrin*, that is, the seauenty & two Senators of the Tribe of Iuda, that ruled the people. He killed the chiefe of the Sect of the Pharises. Hee burned the Genealogies of all the Kings and Princes of the house of Iuda: and caused one Nicholaus Damascenus an Historiographer that was his seruant, to draw out a Pedegree from him and his line, as thogh hee had discended from the ancient Kings of Iuda.

Lib. 1 ¶ ca. 1. Phylo. lib. de tempore.

Hee translated the High-Priesthood and solde it to strangers And finally he so rased dispersed, and mangled the house of Iuda: as no

one

one iote of gouernment, dignity, or principality remained therein. And when he had done all this, then was Iesus of the same house and line of Iuda, borne in Bethleem, the proper Citty of Dauid, which Dauid was the founder and first author of Regality in Iuda.

Now then, consider the Prophesie of Iacob, concerning the particular time of Christs appearance, almost two thousand yeares before these things tell out. *Come hether my children* (said he) *that I may tel you the things which are to happen in the latter dayes, &c The Scepter shall not bee taken from Iuda, vntill hee come who is to be sent: and he shall be the expectation of Nations.* Which prophesie, that it was fulfilled now at Christes Natiuity, when Herod had extinguished all gouernment in Iuda, no man can deny, that will acknoledge the things set downe before, which are recorded by writers both of that time, and o the Iewish Nation and Religion themselues.

And that it neuer was fulfilled from Dauids dayes, (who began the gouernment of the house of Iuda) vntil this time, appeareth plainly by all

all Histories and Records both diuine and prophane For that from Dauid, (who was the first King) vnto Zedechias that was the last, and dyed in the captiuity of Babilon, the Scripture sheweth how al the Kings descended from the house of Iuda. And during the time of their captiuity in Babylon, (which was seauenty yeares) the Iewes were, alwayes permitted to chooſe themſelues a Gouernour of the house of Iuda whom they called *Reſchgaluta*. 1 Reg 19. 4 Reg. 20. Ieremy 47.

And after their deliuery from Babylon, Zorobabel was their Captain of the same Tribe: and so others after him, vntill you come to the Macchabees, who were both Captaines and Prieſtes: for that they were by the Mothers side, of the Trybe of Iuda, and by the Fathers side, of the Tribe of Leui, as Rabby Kimhi holdeth And from these men downe to Hircanus and Aristobulus whome Herod slew, there continued stil the same line, as Iosephus declareth. So that by this Propheſie it is euident, that Iesus was borne at the propper time appointed for the Messias, whē there was neyther King nor Captaine, nor high Prieſt, nor Coūſeller,

nor

not any one Gouernour of the house and Tribe of Iuda left in Iury.

The fourth proofe.

Another Propheſie there is, no leſſe euident then the former, wherin it is affirmed, that the Meſsias ſhold come before the ſecond Temple of Ieruſalem, (that was builded by Zorobabell after the Iewes were returned from their captiuity in Babylon) ſhould bee deſtroyed by the Romanes. For better vnderſtanding whereof, it is to bee noted, that the Temple of Ieruſalem was builded twice; firſt by Salomon which laſted about foure hundred and forty two yeares, and then it was burned and deſtroyed by Nabuchodonozer king of Babylon. Wherefore about ſeauenty yeares after, it was builded againe by Zorobabell, who reduced the Iewes from Babylon, & ſo it continued, vntill it was deſtroyed the ſecond time by Titus Son to Veſpaſian the Romane Emperor, about forty and ſixe yeares after our Sauiour Chriſt his aſcenſion At what time it had laſted from Zorobabell almoſt ſixe hundred yeares; and from Salomon, aboue a thouſand.

3 Reg. 6. 7.
2 Chron. 3.
Euſeb. in Chron.
Clem. lib. 1. ſtrom.
4. Reg 25.
1 Eſd. 1, 3, 4

And in the time of the ſecond building, the people of Iſraell were poore

poore & much afflicted in respect of their late banishment (though much assisted to this worke by the liberality and munificency of Darius king of Babylon;) so was the building & worke-manthip of this second Temple, nothing comparable for excellency to the first, which was builded by Salomon, when the Iewes were in the flower of their glory and riches. 1 Esd.5,&6

Thus testifieth Aggæus the Prophet, who was one of the builders, and he testifieth the same to Zorobabel, and to the rest of those that were with him, by Gods owne appointment in these words. *The word of God was made to Aggæus the Prophet. Tell Zorobabell the sonne of Salathiell, Captaine of Iuda, and Iesus the sonne of Iosedech High-Priest, and the rest of the people. Who is there left of you that saw this Temple in his first glory, (before our transmigation,) and what say you to this which now wee see? Is it not in our eyes as though it were not at all?* That is, is it not as though it were a thing of nothing, in comparison of the former Temple, which Salomon builded? 1 Esd.5. Aggæus 2.

Thus saith *Aggæus* by Gods commission of the materiall building of the

the second Temple. And yet to cõfort the Iewes withall, he was commanded presently in the same chapter to say thus; *Comfort thy selfe Zorobabell, and comfort thy selfe Iesu, thou sonne of Iosedec High-Priest, and comfort your selues all yee people of the earth, saith the Lord God of Hoastes.*

Aggæus 2, Do ye the things which I couenanted with you, when ye came forth of the land of Egypt, and feare not, for that my Spirit shall bee among you. Thus saith the Lord God of Hostes, a little time yet remaineth, when I shall moue both heauen and earth, both sea & land, with all Countries in the world. And then shall come the *Desired of all Nations.* And I will fill his house (or temple with glory, saith the Lord of hosts. Siluer is mine & gold is mine, saith the Lord God of Hosts: great shall be the glory of this last house or Temple, more thẽ of the first, saith the Lord God of Hostes. Hetherto are the wordes of GOD by Aggæus, and the often repitition, of the LORD GOD of Hosts, is to signifie the certainty and great weight of the matter promised. Now consider then, that whereas God had said immediatly before, that

that this ſeconde Temple was nothing inreſpect of the firſt, for pomp and riches of the materiall building which the old men in the Booke of Eſdras do teſtifie by their weeping, (when they ſaw this ſecond, and remembred the firſt) yet now GOD ſayth that *Gold and ſiluer is his owne*, (as though hee made no account of the aboundance thereof in the former Temple, or of the want of the ſame in this) and that notwithſtanding in pouerty of the ſecond building, yet *ſhall it bee fulfilled and repleniſhed with glory*, & that in ſuch ſort, *as it ſhall farre paſſe in glory the former*; and that ſhall be, (as both heere, is expreſſed, and other where moſt plainely,) by the comming of our Sauiour Chriſt into the ſecond temple, which ſhall be a greater dignity, then any dignity whatſoeuer was found in the firſt building of Salomons Temple. 1 Eſd. 3.

Concerning which point, it is to be conſidered, that the learned Iewes, beſides the materiall difference of building before mentioned, doe note fiue things of great importance whaue been wanting in the ſecond Temple, which were in the firſt. To wit, Luk. 1, 2, 19 Math. 21. 26. &c.

wit, The fire sent from Heauen, to burne the Holocaustes; The glory of God (or Angel) apearing among the Images of Cherubins that stood in the emple; The manifest inspiration of Gods Spirit vppon Prophets, (for that Prophesie fayled in the second Temple;) The presence of the Arke; and last of all *Vrim* & *Thummim*. Al which great wants and differences, notwithstanding God saith as you see, that the glory of this second Temple, shall be much greater then the first, by the comming of Christ into the same. Which thing Malachy that liued at the same day when the second Temple was in building, confirmeth more expresly in these words. *Beholde, I send mine*

Mala.3. *Angell, and bee shall prepare the way before my face. And straight after shall come to this Temple, the Lord or Ruler whom yee seeke, and the* MESSENGER OF THE TESTA-

Math,11. *MENT whom yee desire. Behold, bee commeth sayeth the Lord of Hoastes, and who can imagine the day of his comming? Or who can stand or abide to see him? For bee shall bee as a purging fire, &c.*

By all which is made euident, that Christ

Christ must come & appeare in the second Temple before it be destroyed, (as Iesus did) and therefore he cannot be now to come, seeing the sayde Temple was destroyed aboue one thousand and fiue hundered yeares past by the Romanes, as hath beene said. When destruction and finall desolation, was prophesied by Daniell, to ensue soone after the birth and passion of Christ in these words. *After sixty and two Hebdomades, Christ shall be slaine: and a people with their Captaine to come, shal destroy the Citty, and the Sanctuary and the end thereof shall be vastity or spoyle. And after the warre ended, there shall ensue the appointed desolation.* Which prophesie to haue fallen out litterally about 40 yeares after Iesus was put to death, when Ieruſalem was destroyed, and the Temple ouerthrowne by Titus, the story of Iosephus that learned Iew, who was Captaine against Titus in that war, doth manifestly and at large declare. Dan. 9. *Ioseph de bel. Iuda* 10. *li.* 6

And for that we haue made mention here of Daniels Prophesie concerning the particular time of Christes comming, and of his Death, which confirmeth the purpose wee The fift proofe.

treate of so perspiciously, as nothing can be said more euident, it shall not be amisse to examine the same before we passe any further. For better conceiuing whereof, it is to bee vnderstood, that this Greeke worde *Hebdomada*, (signifieth seauen) doth sometime import a weeke or seauen dayes, according to our common vse, and then it is called in Scripture *Hebdomada dierum*, a weeke of dayes, as in Daniell the tenth Chapter, and the second verse; where the Prophet saith of himselfe, that he did mourne three weekes of dayes. But at other times it signifieth the space of seauen yeares, and is called in Scripture *Hebdomada annorum*, a weeke of yeares. As in Leuiticus where it is saide; *Thou shalt number vnto thee seauen weekes of yeares, that is, seauen times seauen, which make forty and nine yeares.*

Two kinds of weekes.

Now then it is certaine, that Daniell in the Prophesie before alleadged, where hee assigneth sixty twoe weekes to the time of Christs death, could not meane weeks of dayes, for that hee appointeth onely seauen weeks, to the rebuilding of the Citty of Ierusalem, of the Temple, and

of

of the waies about; which were not ended but in forty and nine yeares after, as may bee gathered by the Booke of Esdras, which forty nine weekes do make iust seauen weekes of yeares And therefore it is certain, Lib.1,2. that such Hebdomades of yeares, are meant heere by Daniel in al the prophesie.

First then, when the Angell came to comfort him, and to open vnto him secrets for the time to come, hee sayd these words; *Marke my speech, and vnderstand the vision. The seauenty Hebdomades or weekes are shortned, (or hastened) vpon thy people and vpon thy holy Citty: to all the end preuarication and sinne may take an ende, and iniquity bee blotted out and euerlasting iustice bee brought in place thereof: to the ende that visions and Prophesies may bee fulfilled, and the HOLY OF HOLIES may bee annointed.* Daniel 9. Ier.25,28.

In which words, it seemeth that the Angel did allude by naming seauenty, vnto the seauenty yeares of captiuity, prophesied by Ieremy, after which ended, the people should bee deliuered from their temporal bondage in Babylon And therefore Daniell now beeing in that place, and

perceiuing the same time to bee expired, prayed to God with great instance, to fulfill his promise made by Ieremy. Whereto the Angell aunswered, that it should be done. And as after the expyration of 70 yeares God was now to deliuer them from the bodily captiuity of Babylon; so was he also after seauenty Hebdomades more, to deliuer them from bondage of sinne and preuarication, and that by the annointed MESSIAS, which is indeed *the Holy of Holies.*

This (I say) may bee the reason of naming seauenty Hebdomades, thereby to allude to the nūber of the seauenty yeares of the Babylonical seruitude For that immediatly after, the Angell appointeth the whole exact number to bee threescore and nine Hebdomades, that is, seauen to the building of the Citty and Temple, & sixty twoe from that to the death of Christ in these words. Know thou & marke, that from the ende of this speech, to the time that Ierusalē shal be builded, & vnto Christ the Captaine, there shall be Hebdomades seuen, & Hebdomades sixty twoe and the streetes and walles (of Ierusalē) shall

Daniel 9.

shall be builded againe, though with much difficulty of the times: and after sixty & two Hebdomades, Christ shall be slaine. And the people that shall deny him, shall not be his, &c. And then vnto consumation & end, shall perseuere desolation.

Now then, if wee put these yeares together, which are here mentioned by Daniell: that is, first the seauen Hebdomades, which made fortye and nine yeares, and then the three-score and two, from the restauration of Ierusalem, which made foure hundred, thirty and foure more, wee shall finde the whole number to bee foure hundered, and eyghty three yeares. Which being begunne from the sixt yeare of Titus, as some wil, (for that hee first determined the Iewes reduction,) or from the secõd year of Darius, as others wil, for that hee confirmed and put the same in execution, or from the twenty yeare of the sayd Darius, for that then hee made a newe Edict in the fauor of Nehemias, and sent him into Iury, euery way they will end in the raign of Herod & Augustus, vnder whom Christ was borne, or in the raigne of Tiberius Cæsar, vnder whom he

ſuffered. And by no interpretation in the world, can be auoyded, but that this time appointed by Daniell is now out, aboue one thouſand and fiue hundredyears paſt, while yet the Temple ſtoode, and was not put to deſolation. And therefore of neceſſity, Chriſt muſt bee come about that time, and neuer more hereafter to be looked for.

The fixt proofe.

The traditions and obſeruations of the olde Iewes themſelues, doe maruayloufly confirme this beliefe of ours, for that they all did run to this one poynt, that about the time of Auguſtus his raigne, (wherin Ieſus was borne) the Meſsias ſhoulde appeare. It is often repeated in the Thalmud, that one Elyas left this tradition, that the world ſhould endure ſixe thouſand yeares; that is, twoe thouſand before the Lawe of Moſes, two thouſand vnder the ſame Law, and two thouſand after that, vnder the Meſsias. Which laſt two thouſand yeares, by all computation, could not begin much from the birth of Ieſus And the Rabbines a great while agone, complained in their Thalmud, that there ſeemed to them in thoſe dayes, ſeauen hun-

dred

dred and fourteene yeares past, since Christ by the Scriptures should haue appeared; and therfore they do maruaile why God so long deferreth the same.

Another obseruation they named vppon the words of Esay, *Paraulus natus est nobis*, a little Child is borne vnto vs. In which words, for that they finde the Hebrew Letter *Mem*, to be shut in the middest of a word, (which is strange in that tongue, for that *Mem* is wont to bee open in the middest of words, and shut onely in the end,) they gather many secrets. And among other, that seeing *Mem* signifieth sixe hundred years, so long it should be after Esay, vntill the time of Christ. Which account of theirs faileth our so iust, that if you reckon the yeares from Achaz King of Iuda, in whose time Esay spake these words vntill the time of King Herod vnder whom Christ was borne, you shall perceiue the number to fayle in little or nothing. Esay 9. Esay 7. Mathew 2.

A much like obseruation hath Rabbi Moses, the son of Maimon, (whome the Iewes doe holde in extreame great reuerence, calling him *The Doctor of Iustice*,) in his Epistle

to his Country-men in Affrica concerning the time of Chriſts appearance, which he thinketh to be paſt according to the Scriptures, aboue a thouſand yeares in his dayes, (he liued about the yeare of Chriſt, one thouſand one hundred & forty) but that God deferreth his manifeſtation for their ſinnes.

Rab. Ioſue Ben. Leui in Thal tract. Sanhed. cap. helec.

To which purpoſe alſo, appertaineth the Narration of one Elias, as Rabbi Ioſue reporteth it in the *Thalmud*, that the Meſsias was to be born indeed, according to the Scripture, before the deſtruction of the ſecond Temple; for that Eſay ſayth of the Sinagogue, *Before ſhe was with childe ſhee brought forth: and before the griefe of trauaile came, ſhee was deliuered of a man childe.* That is, ſayth hee before the Sinagogue was afflicted and put to deſolation by the Romanes, ſhee brought foorth the Meſsias. But yet (ſaith he) this Meſſias for our ſinnes, dooth hide himſelfe for a time in the Sea, and other deſert places, vntill we be worthy of his comming. To the like effect is the obſeruation of the *Thalmud* it ſelfe, and of diuers Rabbines therin, concerning the wicked man-

E ſay 66.

ners

ners of men that should be at Christes appearance vpon earth, of whom they doe pronounce these wordes; The wise-men in Israell shall be extinguished: the lerning of our Scribes and Pharisies shall be putrified: the Schooles of Diuinity shall be Stews at that time. Which thing Iosephus that liued in the same age with our Sauiour Christ, affirmeth to be fulfilled in the time of Herod; insomuch that if the Romanes had not destroyed them, without doubt (saith he) eyther the earth would haue opened and swallowed them downe, or else fire from heauen would haue consumed them.

All then runneth to this end, both by Scripture, tradition, obseruation, and instinct of God himselfe; that about Herods time the true Messias should bee borne. And heereof came that common and publique fame that is recorded by Tacitus Suetonius, and Iosephus, (which was also written in open sight, vpon the chiefest tower of the Citty of Ierusalem) that out of Iury should arise, *A generall Lord of the vniuersall World.* Which Propheſie, as the Romanes eyther contemned, or turned ano-

The seauenth proof. *Foreboding.*

Tacit. lib 12. Sueton. in vita Vesp. Ioseph. de bel. Iudaic lib 7. cap. 12.

ther way, applying the same afterward to the Emperor Vespasian, so the Iews vnderstood it of their Messias, and Herod feared the matter greatly; & for that was so watchfull to extinguish the line of Dauid, as hath beene already shewed.

The eight proofe.

Hereof also it did proceed, that the Magi, or wise-men of the East, attended so diligently about that time, to expect the star that Balaam had promised at the comming of this King. Here-hence also it was, that the whole people of Iury, remained so attent at this time more then euer before or since, in expecting the Messias. Whereupon so soone as euer they heard of Iohn Baptist in the Desert, they runne vnto him, asking if he were Christ? As afterward also they flocked to Iesus, demanding, *Art thou he which is to come, or do we expect another?* Which words import the great expectation wherin that people remaind in those dayes. Neither wanted that expectation in the chiefe Gouernors themselues, as may appeare by that speech of theirs to Iesus; *How long wilt thou kill vs* (with this expectation? *If thou bee Christ, tell vs plainely.*

Of

Of which fame, expectation, and greedy desire of the people, diuers deceiuers tooke occasion to call thēselues the Messias in those daies, & the people followed them presently; which thing had not happened in any age before. And among other, there is named one Iudas Gaulonites, or Galilæus. (as *S.* Luke calleth him,) and another Iudas the sonne of Ezekias, both of them very wicked and licentious fellowes One also called Antonges, a shepheard, & two other, named Theudas & Egiptus, most notable deceiuers. And aboue all, there was one Barcozbam, (who as the Thalmud affirmeth) for thirty yeares together was receiued for the Messias, by the Rabbines themselues, vntill at last they slewe him, for that he was not able to deliuer them from the Romanes.

Diuers false Christs did rise in Iury.

Which facility in the people when Herod sawe, hee caused Nicholaus Damascenus (as *I* noted before) to deuise a perigree for him, from the ancienteſt Kings of Iuda, and so he, as well as other, tooke vpon him to be the Messias, whom diuers carnall Iewes, that expected the Messias to bee a magnificent King, as Herod

was,

was, would seeme to beleeue and divulgate abroad, and thereof in the Gospell, they are thought to haue beene called *Herodiani*, that is, Herodians or followers of Herod, who came to tempt Christ, with the Scribes and Pharisies

Mat 22.
Mark 4, 12.

Wherefore to conclude at length, this weighty pointe at the time of Christes appearing; seeing that about the birth of Iesus vnder Herods raigne, there concurred so many signes and arguments together; as the generall peace of the Romane Empyre: the defection of the lyne and regiment of Iuda; the open decay of the second Temple; the iust calculation of Daniels Hebdomades; th attestation of Oracles; the obseruation of Rabbines; the publique fame and expectation of al the Iewes; together with the palpable experience of more then fifteene hundred yeares past, since Iesus appeared wherein wee see the Iewish people in vaine doe expect another Messias, they being dispersed ouer all the world, without Temple, law, Sacrifice, Prophet, or promise for their redemption (which neuer happened vnto thē till after Iesus death,

for

for that in all other their banniſhments captiuities, & afflictions, they had ſome Propheſie, conſolation, or promiſe of their deliuerty.) Theſe things all (I ſay) conſidered and put together, we may moſt vndoubtfully and aſſuredly conclude, that Ieſus was born at the iuſt time apointed, and fore-told by the ſpirit of GOD, and conſequently, that he only was the true Meſsias and Sauiour of the world, which yet ſhall better apeare by examination of other things that are to follow.

The ſecond Conſideration.

NOw in the ſecond conſideratiō there are to bee weighed theſe poines following; the line & ſtocke of Ieſus; his manner of conceprion; the place of his birth; his circumciſion and name; his adoration by the Magi; his preſeruation in the Temple; and his flight to Egypt. Chriſt his birth.

For his lyne and ſtocke, there was neuer man denied or doubted, but that Ieſus was directly of the Trybe of Iuda, and diſcended lineally by his Mother of the peculiar houſe of Dauid, (according as it was fore-told Ieſus line. Pſalme 80. 3 Reg. 7.

Esay 11, Math. 1. tolde that the Messias should doe,) which is prooued most clearely by the twoe Genealogyes pedegrees, sette downe by S. Mathew and Saint Luke, of the blessed Virgins whole discent, from Dauid to Ioseph, that was of the same Tribe and kindred with her. And it is confirmed by their repayring to Bethleem, (when Proclamation was made by Cyrenius, in Augustus name, that euery person should repayre to the head-Citty of their Tribe and family, to be cessed for their Tribute,) seeing that Bethleem was the proper Citty onely of them that were of the house and lyne of Dauid: for that K Dauid was borne therein. And finally, it is euident by that the Scribes and Pharisies, who obiected matters of much lesse importance then this against Iesus, (as that hee was a Carpenters sonne, therby to debase him for his pouerty,) yet neuer obiected they against him, that he was not of the house of Dauid, which they would neuer haue omitted, if they might haue doone it with any colour: for that it would haue weighed more against them then all the rest: and would in one word haue dispatched

2 Reg. 2. 1 Reg. 17. Math 13. Luke 6.

ched the whole controuersie. Nay I adde further, that it remaineth registred in the Iewes Thalmud it selfe, that *Iesus of Nazareth crucified, was of the blood royall from Zorobabell of the house of Dauid.*

For the manner of his conception, and the message or annunciation made vnto his Mother by the Angel albeit it depend principally vppon the relation and credite of the Virgine her selfe. who onely was priuy thereunto, and vppon the testimony of Ioseph, to whom it was reuealed by the same Angell afterward, yet, he that shall consider the circumstãces of the thing it selfe; as first, the simplicity of both the reporters, then how that it is not vnlikely, that Ioseph being iust (as hee is described) would haue concealed a thing so much against himselfe, and against the law, if he had not some way bin assured of the truth.

The maner of his conception, Luke 1.

Mathew 1.

Thirdly, the innocent age of the blessed Virgine, who was not past foureteene yeares olde at that time, as S. Augustine and other auncient Fathers doe proue by manifest arguments. All these things I say, doe make it approbable, that she would

inuent

inuent such a matter of herself. And finally, the strange Prophesie which she vttered in her Canticle of *Magnificat*, and which we see now fulfilled, (albeit at that time very vnlikely, to wit. That all generations should call her blessed. These circūstances, he that shall consider them, cannot but see that the matter must needs be true.

The maner of Iesus natiuity.

Esay 7.

And as for the kind and maner of his natiuity; most manifest it is by Scripture, that the Messias was appointed to bee borne of a Virgine, for so sayth Esay plainely; *Behold a Virgine shall conceiue, and bring forth a Sonne*. And Esay appointeth this to King Achaz for a wonderfull and a strange signe from God, which hee could not haue done in reason, if the Hebrue word in that place, might haue signified a young woman onely, (as some latter Rabbines will affirm) or that it is no sign or strange thing, but very common and ordinary for young women to conceiue and bring forth Childrē. Wherfore the Septuagint doe very well translate it in Greek by the proper name Virgine, and so did also the elder Iewes vnderstand it, as Rabbi Simeon

on well noteth. And Rabbi Moſes Hadarſan, of ſingular credite with the Iewes, vpon thoſe words of the Pſalmes; *Truth ſhall bud foorth of the earth, &c.* ſayeth thus: Heere Rabbi Ioden noteth, that it is not ſaide, *Truth ſhall bee ingendered of the earth*, but *Truth ſhall bud foorth*. To ſignifie thereby, that the Meſsias, (whee is meant by the word *Trueth*) ſhall not be begotten (as other men are) in carnall copulation. Thus farre Rabbi Moſes: who in another place, that is, vppon the twenty and fiue Chapter of Geneſis, alleadgeth Rabbi Berachias to bee of the ſame opinion; and to prooue it out of the hundered and nine Pſalme & fourth verſe. *Rab Moſes. Hadar in Pſ. 14, ver. 12*

The ſame is prooued alſo, in the plain words of the Prophet Ieremy: *God hath Created a newe thing vppon earth: a woman ſhall inuiron (or incloſe) a man.* That is, ſhee ſhall incloſe him in her wombe, and bring him foorth, after a new and ſtrange manner, without generation of man. And finally Rabbi Hacadoſch prooueth by Cabala out of many places of Scripture, not only that the mother of the Meſsias ſhall be a virgin,

but

but also that her name shall be Mary. All the tenne Sibils in like manner, (according as Betulius setteth out their Propheſies) doe make speciall mention of the Mother of the Meſsias, that she should be a most pure & holy Virgine; so that this matter was reuealed very clearely, both to Iewe and Gentile, before it came to passe. And Clemens Alexandrinus writeth, that Symon Magus, to the end hee might not seeme inferiour to Iesus in this point, faygned that he was also borne of a Virgine, as Iesus was.

The place appointed for the birth of the Meſsias.

That Bethleem where Christ was borne, was the peculiar place preordayned by God for the birth of the Meſsias: the Prophet Michæas foretold plainly, when he vttered diuers ages before Christ was incarnat, these words; And thou Bethleem Ephrata art but a little one (in respect of thousands in Iuda:) and yet shall there come forth of thee, one that shall be the Ruler of Israell: and his comming forth is from the beginning, and from the dayes of ETERNITY. By which words is plainely expreſsed, that albeit Bethleem were but a little poore Towne,

Mich. 5.

(as

(as indeed it was, in comparison of many othet in Iuda:) yet therein should bee borne temporally that Gouernour of Israell, whose diuine birth, was before the worlds foundation and from all eternity. And so do interprete this place, both Ionathan Benuziell the great Author of the Chaldy Paraphrase, (who died twenty eight yeares before our Saiiour Christ was borne,) and also Rab, Selomoth and Hacedosch, in their Commentaries vpon this place of Michæas.

The same thing fore-tolde Dauid of Euphrata, or Bethleem, (for both names do signifie one thing, as appeareth by the former place of Michæas and other) when talking of the Messias, and beeing desirous to know where hee should bee borne, saith; *I will not goe into the tabernacle of my house, nor into my Bed: nor will I giue mine eyes sleepe nor rest vnto the Temples of my head: vntill I finde out the place that is appointed for my LORD: the Tabernacle (or house) for the God of Iacob.* And then the mystery being reuealed vnto him, hee sayeth presently; *Beholde, wee haue heard of it (now) in Ephrata (or Beth-*

Gē 35,&48

Psalme 131

Bethleem) wee, haue found it out in the fieldes of wood. And to shew howe hee reuerenced the place for that cause, hee addeth immediately; *Wee will adore in the place where his feet haue stood.* Whereby hee fore-prophesieth, not onely the adoration vsed after in that place vnto Iesus by the Magi, or three Kings of the East, but also of all other adoration vsed in the same place in the memory of Iesus, by other deuoute Christians vntill this day: for which cause Origen saith, that the place of Bethleem was most famous and renowned in his dayes.

This hee saidfor that in Dauids time Bethleem stood nigh vnto woods. Mathew 2.

For the Angels appearing to the Sheepe-heards, in the night of the Nativity, there can be no more sayd but the credit, honesty, & simplicity of them that reported it; and likely it is, they would neuer faine a thing, that might haue been refused by testimony of the Sheep-heards themselues if it had beene false.

Of the name of IESVS giuen to him in his circumcision: it was to be seene set downe in a Booke, that howsoeuer it was no Scripture, yet was it extant in the worlde before Christ was born. I meane the second

book

booke of Esdras, which hath these words in the person of GOD the Father. Behold, the times shal come, when the signes shall appeare that I haue told, &c. And my Sonne Iesus shall be reuealed, with those who are with him. And after those years my Son Christ shall dye: and the earth shall render those that sleepe therein. 2 Esd. 7.

Rabbi Hacodosch also prooueth by arte Cabalist, out of many places and texts of Scripture, that the Messias at his coming, shal be IESVS. And among other, hee addeth this reason; That as the name of him who first brought the Iewes out of bondage into the Land of Promise, was Iesus, or Iosue, (which is all one) so must his name be Iesus, that shall the second time deliuer them from the bondage wherin they are, and restore them to their olde and ancient possessions of Iury; which is the chiefe benefit they expect by the Messias. Note this reason.

Finally, it is not probable, that the Virgine Mary should faigne this name of herselfe, for that among the Iewes there were many other names of more honour and estimation at that

that time; as Abraham, Iſaack, Iacob, Moſes, and Dauid. And therefore if ſhe would haue faygned any, it is like ſhee would haue taken one of them, as ſoone as this, which had not been the name of any great Patriarch.

There followeth the comming of the three Magi, or wiſe-men from the Eaſt; of whom Cyprians wordes are theſe; *It is an olde tradition of the church, that the Magi of the Eaſt, were Kings, or rather little Lords, of particular places.* Which is to bee vnderſtood, ſuch litte Kings as Ioſhua ſlew thirty in one battaile. And it is to be noted, that Saint Mathew maketh mention of the comming of theſe Kings to Ieruſalem, as of a knowne and publique matter, whereof all Ieruſalem & Iury were able to beare him witnes. For he talketh of their often comming to Ieruſalem, and of the iniquity for the new borne King; of their ſpeech and conference had with Herod; as alſo of Herods conſolation with the Scribes and Phariſes, about the place of the Meſsias birth. And finally, hee ſheweth the moſt pittifull murder that enſued, of almoſt infinite Infants, in all

all the circute of Bethleem for this matter. Which could not be a thing vnknowne to all Iury, & much leſſe fayned by the holy Euangeliſt Saint Mathew; for that hee ſhould haue giuen his aduerſaries the greateſt aduantage in the world, if hee had begun his Goſpell, with ſo notorious & open an vntruth, which might haue beene refuted by infinite perſons that were yet aliue.

Epiphanus is of opinion, that the three Kinges arriued in Ieruſalem, two yeares after Chriſts Natiuity, for that Herod ſlewe all the Infants of that age. But other hold more probably, that the ſtarre appeared vnto them two years before Chriſts Natiuity, ſo that they came to Bethleem the thirteenth day after Chriſts Byrth, according as the Church doeth celebrate the Epiphany. Saint Baſile thinketh that they were learned men, and might by their learning and Arte Magicke, (wherein thoſe Country-men at that time wer very skilfull,) vnderſtand and feele that the power of their Heathen Gods, was greatly diminiſhed and broken. They might alſo be ſtirred vp with that common bruite and general *Epi.hær.* 15

and generall Prophesie, spread ouer all the East in those dayes, as both Suetonius and Iosephus do record. That out of Iury should come an vniuersall King ouer al the world. By these meanes (I say) and by the prophesies of Balaam left among them from Moyses time, (for hee was a Gentile) whereby was signified that a starre should rise & declare a great and mighty King of Israell; they might be induced at the sight of this starre, to take so long a iourney as they did towards Iury.

This starre (as I haue said) was fore-told by Balaam a heathen Prophet, aboue one thousand and fiue hundered yeares before it appeared. And after Balaam again, it was prophesied by Dauid, the Kings of Arabia, Saba, and other Easterne Countries, should come and adore Christ, and offer both gold and other gifts vnto him. The murder also of those Infants of Bethleem, was prefignified by Ieremy, in the weeping of Rachell for the slaughter of her children; which Rachel was buried in Bethleem, and for that cause those Infants were called her children, albeit she were dead aboue two thou-

Numb. 24
Psal. 71.

Ieremy 31.
Genesis 35.

thousand yeares before they were slaine, and aboue one thousand and fiue hundred yeares before Ieremy wrote this Propheſie.

Amongſt which Infants, Herod also for most assurance, slew an Infant of his owne. For that as Philo noteth, hee was descended by his Mothers side of the lyne of Iuda. Which cruelty, comming to Augustus eares, he saide, (as Macrobius reporteth) that hee had rather bee Herods swine then his Son, for that he being a Iew, was forbidden by his religion to kill his swine, though not ashamed to kill his Son. *Philo. lib. de temp.*

The same star whereof we spake, is mentioned by diuers Heathen Wryters; as by Pliny, vnder the name of a Comete, (for so they termed al extraordinary starres) which appeared in the latter end of Augustus dayes, & were far different from all other that euer appeared. And therefore contrary to the nature of those kind of stars, it was adiudged by the whole Colledge of Soothsaiers, to pretend vniuersall good vnto the earth; and for that cause had an Image of mettall erected to it in Rome, and (as Plinies words are.)

Id Cometa vnus, tota orbe colitur, that only Comete is worshipped through out the whole world.

Origen also writeth of one Chæremon a Stoike, that was much moued with the consideration of this Starre, and for that after the appearance therof, he perceiued the power of his Gods decayed, took a iourney into Iury, in company of other Astronomers) to informe himselfe further of the matter. Wherunto Chalcidius a Platonicke doth adde that the Chaldæan Astronomers did gather by contemplation of this starre, that some God descended from heauen to the benefit of man-kind. And finally, the Sibils talking of the comming of Christ, affirmed plainely: *Rutelans eum Sydus monstrabit*: a blazing star shall declare his comming, Which prophesie, Virgill the Poet hauing read in Augustus time, and soone hauing seene the same fulfilled, applyed it (as I haue shewed before of all the rest,) to the flattering of Cæsar, and therefore he saith in the place before alledged.

Ecce Dionæi,
Eglog. 4. *processit Cæsaris astrum.*

Behold the star of Cæsar, (descended

ded of Venus) had now appeared. Which ſtarre indeed, was the ſtarre of Cæſars Lord and Maiſter.

After forty dayes paſt ouer, Saint Luke reporteth, how Ieſus by his Mother was preſented in the Temple of Ieruſalem: and therewithall, recounteth two ſtrange thinges that happened at the ſame time, to wit, that two graue & reuerend perſons, Simeon, ſurnamed Iuſt, & Anna the Prophetesſe; both of ſingular ſanctity amongſt the Iewes, cõming into the Temple at the ſame time when Ieſus was there in his Mothers arms, tooke notice of him, and acknowledged him publiquely for the Meſſias and Sauiour of the world. Foretelling alſo by the Spirit of propheſie, diuers particular things that were to enſue, both to Christ and Christians, and eſpecially to his Mother the bleſſed Virgin.

Luke 12. The preſẽtation of Ieſus in Ieruſalem.

Which things beeing publiſhed at that time, and confirmed afterwards by the euent, doe well declare, that this narration of S. Luke could not bee forged; as doe alſo the number of particular circumſtances ſette downe about the time, place, and perſons, moſt notoriouſly knowne

to all Ierusalem. For as for Anna, she had liued from her youth vntill fo..re-score yeares of age in the Tẽple, and thereby was knowne to the most part of Iury. And as for Simeon, he was the Scholler of the most famous *Hillel*, and condisciple to Ionathan maker of the Chaldy Paraphrase, of whom I spake before, and the Iewes Thalmud confesseth, that by the death of these two men, (especially of Simeon) fayled the spirit of the great Sinagogue, called *Sanhedrin*: which after the captiuity of Babilon vntill Herods time, supplyed (in a sort) the spirit of Prophesie, that was expressly in Israel before the said captiuity.

Of Chirsts flight into Egipt for feare of Herod, S. Luke well noteth that it was prophesied by Osea long before, *That God would call his Sonne out of Egypt.* And the Prophet Esay describeth the same very particularly when he sayth: Behold our Lord Iehoua shall ascend vp, (or ride) vpon a light Cloud: (which was his flesh or humanity) & shall go downe into Egypt, and all the Idols of Egypt shall shake at his presence.

Luke 2.
Osea 11.
Esay 19.

Which latter point, Eusebius shew-

sheweth that it was fulfilled most euidently in the sight of al the world, for that no Nation came to Christian Religion with so great celerity or feruour, as did the Egyptians, who threw downe their Idols before any other Heathen Nations. And as they had beene the first in Idolatry to other Countries, so were they the first by Christs comming vnto them, that afterwardgaue example of true returne to their Creator. It followeth in Esay; And I will giue vp Egypt into the hands of cruell Lords: and a potent King shall take dominion ouer them. Which was fulfilled about the very time wherein Christ was to come. For that then after many spoyles and cruelties exercised vpon Egypt by the Romane Lords and Princes, as Pompey, Cæsar, Anthony, and other; in the end Cleopatra their Queene, that was the last of all the blood and lyne of the Ptolomies, was inforced to slay her-selfe; and so Augustus the Emperor tooke possession of all Egypt, and subiected it as a Prouince to the Romane Empire.

But consider you, how Esay concludeth the matter, after al these tē-

porall afflictions threatned against Egipt, and confesse that such aduersity is no signe of Gods disfauour to them who receiue it. For thus sayth God after all his cominations, In that day there shall be an Altar of Iehoua in the midst of Egypt: they shall cry to God in their tribulation. and he shal send them a Sauiour, &c. Blessing shall be in the midst of that Land, to whom the Lord GOD of Hostes hath giuen his benediction, saying; Blessed is my people of Egypt. And heere we make an ende of our second Consideration.

The third Consideration.

The life & actions of Iesus.

NOw in the third place there cõmeth to be considered (according to our former diuision) the life, conuersation, doctrine, and Miracles of IESVS. And first, touching things doone by him after his comming out of Egypt, which might be about the sixt or seuenth yeare of his age, vntill his baptisme by S. Iohn, which was the thirtieth, there is little recorded, eyther in prophane, or Ecclesiasticall writers. For that as S. Iustine, S. Chrysostome, S. Augustine,

ſtine, & others do write, he beſtowed that time in the common exerciſe & labours of mans life: therby to ſhew himſelfe true man, and giue demonſtration how much he hated and deteſted idlenes.

Of S. Iohn Baptiſt.

OF Saint Iohn Baptiſt, al Hebrue Writers of that time, do make mention, with exceeding praiſe and admiration of his holineſſe: eſpecially Ioſephus that liued immediatly after Chriſts dayes, ſayth; hee was, *Vir optimus: Iudæos exitans ad virtutum ſtudia.* A moſt excellent man, ſtyrring the Iewes to the exerciſe of vertue. Hee addeth alſo, that partly for feare of the great concourſe of people which flocked vnto him, and partly by the ſolicitation of Herodias, Concubine and brothers wife to Herod Antipas, the great Herods Sonne, for whoſe cauſe he had turned off his owne wife, Daughter to Areta, King of the Arabians: hee was apprehended and impriſoned in the Caſtle of Acherun, and there-in ſoone after put to death. Which murder, Ioſephus eſteemed to bee

the cause of all the misery which ensued afterward to Herod and his whole family.

Of this man it was written by Malachy the Prophet; *Behold, I send my Messenger (or Angell) before me, and hee shall prepare the way before my face: and presently shall come to this Temple, the RVLER whom ye seeke, and the MESSENGER OF THE TESTAMENT whome yee desire.* Which Prophesie was fulfilled most euidently, vpon the preaching of S. Iohn, when Christ came vnto him, & albeit Saint Iohn had neuer seene him before, yet he acknowledged him for the Messias, in the presence of infinite people, and his acknowledgement was confirmed by the visible descending of a Doue & voyce from heauen, in the sight and hearing of all the people present, according as three of our Euangelists do report. Which they would neuer haue presumed to doe: had not the matter beene most euident, & without all compasse of deniall or contradiction.

Mathew 3. Marke 1. Luke 3.

And truely, to one thing in all this story of Iesus life, doeth more establish the certainty of his being the

the true Messias: then that S. Iohn Baptist, whose wisedome, learning, vertue, and rare sanctity is confessed and recorded by the Writings of all our aduersaries, should refuse the honor of the Messias offered vnto him selfe, and lay it vpon Iesus; as also, should direct those disciples that depended vpon him, to the onely following and embracing of Iesus doctrine. Which is most euidently proued that he did, for that so many followers and disciples as himselfe had, not one appeared euer after, that was not a Christian.

The preaching and doctrine of Iesus.

WHen Iesus was baptized, he beganne to preach, and his whole doctrine was directed to the manifestation of his Fathers will, and amendment of mans life. It tendeth all to this one ground and principle. *Thou shalt loue the Lorde thy GOD with all thy soule: and thy neighbour as thy selfe.* It was plaine, easie, perspicious, and euident, though it treated of most high mysteries. It had neyther pompe nor pride of rethoricall words, nor flattering of mans Deutro 6. Math 2.

wickednes, as the doctrine of many Philosophers had. Neither consisted it of vnprofitable externall Ceremonies, as the latter obseruations of the Iewish Law did, nor was it fraught with carnality and Spyrite of this worlde, as the Turkish Alcoran, and other sectaries doctrine is But all was simplicity; al was Spirit; al was truth; all was honesty; all was humility, all was charity.

Iewish Ceremonies.

It tooke away, or disanulled no one perfect or spirituall point of Moses Law, but rather reuiued, interpreted, fulfilled, and made perfect the same For whereas that commanded externall obseruance, this addeth also internall obedience Whereas that sayd loue your friendes, this adioyneth, loue also your enemies. Whereas that commanded wee should not kill, this further commandeth to speake no angry words. Wheras that prohibited to commit actually adultery; this also forbiddeth to couet in mind. Whereas that sayde, take no interest or vsury of a Iew that is thy Country-man: this saith, take it of no man whatsoeuer. Whereas that accounted euery *Iew* onely to be thy neighbour, this teacheth

Mathew 5.

cheth euery person liuing to bee thy Brother. Whereas that taught thee to offer vp a Calfe, a Sheepe, or an Oxe for thy sinnes, this instructeth thee to offer vp a contrite heart, by Faith in the blood of him that dyed for all, with a firme and resolute purpose of amendment of life. And finally, this doctrine tendeth wholy to the true, sincere, and perfect seruice of God thy Lord, that made and redeemed thee, to the exaltation of his holy name, power, goodnesse, and glory, to the depressiō of mans pride by discouering his misery, to the cō-tempt of this world and vaine pomp thereof; to the mortification & subduing of our sensuall appetite to the true loue and vnfained charity of our neighbour: to the stirring vp of our Spirit or celestiall cogitation; to peace of conscience; tranquility of minde; purity of body: consolation of our soule. And in one word, to reduce man-kind againe to a certaine estate of innocency, simplicity, and Angelicall sanctity vppon earth, with his eye fixed only in the eternall inheritance of Gods kingdome of heauen.

The effect of Christs doctrine.

This was the doctrine deliuered by

be Iesus; which is the same that the Prophets of God fore-tolde should be deliuered by the Messias.

The life and conuersation of Iesus.

AND as for his life & conuersation, by testimony of his greatest aduersaries, it was more admirable then his doctrine, his life beeing a most liuely table wherein the perfection of al his doctrine was expressed. A man of such grauity, as neuer in his life hee was noted to laugh: of such humility, as being the Sonne of God, he scarce vsed in this world the dignity of a seruãt: of such sweet and milde behauiour, as all the iniuries of his enemies, neuer wrested from him one angry word Finally, he was such a one as hee was described by Esay, so many ages before he was borne, in these words; *Hee shall not cry nor contend, nor shall any man* Esay 42. *heare his voice in the streete: hee shall not crush a broken Reede, nor treade out a little flaxe that lyeth smoaking vpon the ground, &c.* And another Prophet not long after him, brake foorth into this speech, vpon consideration of the behauiour that should bee in the

Messias:

Messias: Reioyce thou daughter of Syon: triumph thou daughter of Ierusalem: for behold thy king shal cõe vnto thee, thy iust Sauior: he is poore &c. And as the Prophets did foretel the vertue and sanctity of the Messias, so the diuels themselues coulde not but confesse the same to haue been fulfilled in the person of Iesus, as is most euident by the testimony of Prophesie, a professed enemy of the Christian name. Who after consideration of diuers Oracles vttered by his Idols, touching Iesus, he breaketh forth into this confession. It is exceeding wonderfull, what testimony the Gods do giue of the singular piety and sanctity of Iesus: for which they auouch him rewarded with immortality: but yet these Christians are deceiued in calling him GOD. And last of all Iosephus the Iew, that was borne immediatly after Iesus, writeth of him thus. There was at this time one Iesus a wise man, if it be lawfull to call him a man: a worker of most wonderfull miracles, & a maister and teacher of al such men as willingly weere content to embrace the truth,

Porph lib. de laud. Philo.

Of

Of Ieſus Myracles.

BY which teſtimony of Ioſephus, we ſee mention alſo of Ieſus miracles, which is the next thing wherof we are to conſider. And as Ioſephus in this place, beeing a Iewe) beareth witneſſe that Ieſus perfourmed many ſtrange myracles: ſo moſt apparantly, and according to the interpretation of Ioſephus in this place, were the ſame myracles foretold by the Prophet of GOD, that they ſhould be done by the true Meſſias. So Eſay in his thirty fiue chapter deſcribeth at large, how the Meſſias at his comming ſhall declare his commiſsion, by giuing ſight to the blinde, hearing to the deafe, ſpeech to the dumbe, and agility of body to the lame and cripple. And that which is more; God reuealed this point very particularly to the Gentiles by the Sybils, among whome one of them wrote thus of Chriſt to come, as Lactantius recordeth? *Hee ſhall doe all by his onely word. hee ſhall cure all infirmities: hee ſhall rayſe the dead: hee ſhall make the lame to ryme and skippe: the deafe ſhall heare: the blinde*

Predictions of the Meſſias miracles.

blinde shall see: and the dumbe shall speake. In fiue loaues and two fishes fiue thousand persons shall be satisfied, and the fragments shall fill twelue baskets, to the hope of many He shall command the winds, and walke vpon the furious Sea, with his feet of peace.

And after diuers other Greeke verses to this purpose, she concludeth in these words. Men shall say, that I am a mad and lying Prophetesse, but when all these things shall come to passe, then remember mee, for then shal no man say more that I was a lyar, but rather the Prophet of the great God.

To these predictions of Prophets in Iury and among the Gentiles, doe agree the Doctors of the Iewes thē selues, in many places of their Thalmud; to wit, that the Messias shall be most wonderfull in working miracles. And in their publique Commentary vpō Ecclesiastes, they haue these words. *All the former miracles of Prophets or Saints, shall bee nothing to the myracles of the Messias, when hee commeth* And thus much for the fore telling of Christs myracles. But now for the fulfilling thereof in Iesus; that is, how these predictions

were

were performed in the ſtupendious workes and actions of our Sauiour Chriſt, there is no difficulty. For that beſides the former teſtimony of Ioſephus, (which were ſufficient in this caſe) the Iewes themſelues doe grant and record Ieſus miracles, in diuers places of Treatiſes of their Thalmud; yea, they make mention of many wonderfull thinges that Ieſus did, which are not written by our Euangeliſts. The ſame doth Mahomet in his Alchoran, affirming Ieſus the Sonne of Mary, to haue been a great Prophet, and to haue wrought his miracles, by the onely power & Spirit of God; and that himſelfe was ſent to confirme Ieſus doctrine, ſauing onely in the pointe of his Godhead: wherein hee ſaith, that Ieſus went too farre, and had a check for the ſame at Gods hand when he returned to heauen.

The confeſſion of Ieſus miracles by his enemies

Thus much do theſe enemies confeſſe of Ieſus miracles. Which as it is much, comming from ſuch witneſſes: ſo if they could either deny or diſſemble the ſame, they might bee prooued againſt them by moſt euident reaſons: eſpecially in twoe points wherin there can be no probability

babability of any denial.

The first is, the calling and retaining of his Apostles, and other followers, (whereof Iosephus also in the place before alledged, maketh mention, as of a great miracle (who were of diuers) callings, states, condition, trades, and occupations in the world. And yet all vpon the suddaine, left both father, mother, wife, children, & other temporal respects and followed him who had nothing to giue or promise the in this world. A man that neuer spake them faire, or vttered doctrine that was not repugnate to the sensuality of this life, as may appeare by their owne writings and testimonies of him. A man (that was accounted by the better sort,) as then it might seeme: that is, by the wise and learned of that Country, and especially disliked by them that were of gouernement, as a dangerous and troublesome man to the state One that had neyther friendes in the worlde to beare him out, nor a house to put his head in. And yet notwithstanding all this, that worldly men and women, and some such also as were great sinners, & loose liuers before, should

The calling of the Apostles.

should leaue all their worldly hope, stay, and condition, to follow such a man, with so great inconueniences, losses, dangers, & disfauours as they did, and should continue with him in all his afflictions, and be content to dye & loose their liues rather then forsake him or abandon his seruice; this (I say) is such a miracle as neuer in the world fel out the like, & must needs be granted by the enemy, to be supernaturall.

The miraculous facts of Iesus.

THE second point is, of external things and facts done by Iesus, aboue all power of humane ability, in the sight and knowledge of all the Iewes, which facts were published by our Euangelists, and especially by S. Mathew, in the Hebrew tongue, while yet the persons were aliue vpon whō they were wrought, or infinite other that might bee witnesses thereof. As for example, the raysing of Lazarus in Bethania, that was a Village but a myle or two distant frō Ierusalem: at whose death and buriall also, (beeing a Gentleman) many Scribes and Pharisies

Iohn 11.

must

must needs be present, (according to the Iewish custome at that time, as is reported by Iosephus) and they saw him both deceased, interred, and the funerall feast obserued for him, as also rayſed againe from death by Iesus after foure dayes of his burial. With whom they did both eate and drinke, and conuerse after his return to life, and euery day might beholde him walking vp and downe openly in the very streetes of Ierusalē. His story (I say) how could it be feygned.

So also in like manner, the rayſing of the Archisinagogues Daughter, whose name is affirmed to bee Iairus, with diuers other circumstances that doe make the thing most notorious. The rayſing of the widdowes Sonne, before the gate of the Citty Naim, in the presence of all the people that bare the sayde Corpes, and stood about it. The healing of the Cripple in Ierusalem, that had lyen thirty and eight yeares lame, at the Pooles side, or Bathe called *Probatica*, which myracle was done also in the sight of infinite people. The casting out of a Legion of diuels from a man that for many yeares together was

Mathew 9.

Luke 7.

Iohn 5.

Marke 8.

was knowne to liue possessed in the Mountains, which deuils by peculiar licence, obtained of Iesus to enter into a heard of swine, and so presently carried two thousand of them away into the sea, and drowned them. Where-upon the whole Country about, of the people called *Gerasines*, beeing striken with extreame feare, vpō sight of the fact, besought Iesus
Math 14. most humbly to depart from their borders. The feeding and filling of
Luke 9. fiue thousand men, besides women and children, with fiue barly loaues and two fishes onely. The turning of water into wine, at a marriage at Cana, in the presence of al the Guests. The healing of him by a word only, that had an incurable dropsie, & this
Luke 14. at the Table of a principall Pharisy, and in the sight of all that sat at dinner with him.

This (I say) and diuers other such miracles, which were done in the presence and sight of so infinite a number of people, and recorded by our Euangelists, at such times when many desired to discredite the same, and might haue done easily by many witnesses and authorities, if any one part thereof had beene subiect

to

to calumniation; cannot in reason or probability be doubted of. And therefore I must conclude, that seeing these things are aboue all power of humane nature, and could not be done, but by the finger and vertue of the liuing God himselfe, considering also that it is impossible that God should assist, or giue testimony vnto any falshood, it must needs ensue, that al was true & sincere which Iesus affirmed; and consequently, seeing hee affirmed himselfe to bee the Sonne of God, and the true and onely Messias, it must needs follow by these miracles, that he was so indeed; which is the ground of that speech of his to the faithlesse Pharisies, *If you will not beleeue my words beleeue my deeds.* And thus much of Iesus life, doctrine, conuersation, and miracles. Iohn. 10.

The fourth Consideration.

THere remaineth now onely, the fourth and last consideration of this Section, which is the passion, resurrection, and ascention of Iesus. And about his passion there is little or no controuersie; for that all his enemies The passiō and resurrection.

onemies doe agree and graunt, that hee was betrayed by his owne Diſciple; apprehended, afflicted, and deliuered vp by the Iewes; and finally, put to death vppon a Croſſe by the Gentiles. The teſtimony of Ioſephus may ſerue for all heerein, whoſe words are theſe; *That the principall Iewes of his Country, hauing accuſed & deliuered ouer Ieſus to Pilate, (that was Gouernor of Iury for the Romane Emperor) he adiudged him to the Croſſe.* The ſame doe other Iewes and Gentiles record, and in this they take great offence and ſcandal, that wee ſhould attribute diuinity vnto a man that had ſuffered death vpon the Croſſe.

Ioſeph. lib 18 antiq. cap 4.

But if we ſhew that this was the eternall preordination and appointment of GOD for ſauing of mankinde, and that the ſame was foretolde both to Iew and Gentile from the beginning: and ſo vnderſtoode alſo by the Iewiſh Doctours themſelues of elder times; then euery reaſonable man (*I* trow) will remain ſatisfied, and prefer Gods diuine wiſedome, before mans folly.

Chriſts

Christs ascending to Ierusalem to receiue his passion.

FIrst then consider, that when Christ had ended his preaching, and wrought so many Myracles as seemed sufficient to his eternal wisedome, and when the time was come, preordayned by his passion (whereof hee tolde publiquely his Disciples before,) hee went vp to Ierusalem of purpose to receiue his death; and made a solemne entry into that citty vppon an Asse, which was prophesied of him many yeares before; *Reioyce Daughter of Sion Behold thy IVST KING and SAVIOVR shall come vnto thee vppon an Asse.* Math. 11.

And after his abode some dayes in that place, he was betrayed & sold by his own disciple, as Dauid before hand in many places had fore-tolde should come to passe. Thē followed his apprehension, and most seruile abusage by the Iewes, whereof it was fore prophesied in his person by Esay, *I gaue my body to them that beate it, and my cheekes to them that bussetted the same. I did not turne my selfe* Math. 10. Psal 40, 54.

false away from them that reproched me; nor yet from them that did spit in my face.

The barbarous abusage of Iesus, fore-told by Prophesie.

AFter this barbarous intreaty by the Iewes, they deliuered him ouer to Pilate a Gentile, and neuer ceased to solicite and pursue their vnquenchable hatred against him vntil they saw him on the Crosse, wher also he was vsed in the highest degree of spightful dealing Whereof likewise the Prophet Dauid made mention long before, in the person of the Messias, when hee sayd; *They pierced my hands and feete: they deuided among them my apparel, and vpon my vpper garment they did cast lots:* And againe of another Prophet hee complaineth saying; *They gaue mee Gaule to eate, and in my thirst they refreshed me with vinegar.*

Psal. 21.

Christs death plainely fore-told.

AND finally, that Christ should die for the sins of mankinde is

a

a common principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the Sacrifice of Isaacke: by the rayſing vp of the brazen Serpent, and by all other Sacrifices that were in the Law. Gen.22.23

Fore-tolde not onely by the Scriptures before alledged but alſo moſt plainely by Daniel, who was told by the Angell, that after a certaine time by him there appoynted: *Vngetur Sanctus Sãctorum*, the Saint of Saints Dan.9. ſhall bee annoynted, *et occiditur Chriſtus*, and this annoynted Saynte or Chriſt ſhall be put to death. Zachary alſo about the ſame time, doeth not onely fore-tell his death, but alſo the kinde thereof, and from what people hee ſhould receiue the ſame, for thus hee ſayeth in the perſon of Chriſt himſelfe. *The Inhabitants of Ieruſalem at that day ſhall looke vpon mee, whome they haue crucified.*

The wonderfull predictions of Chriſtes paſſion ſet downe by Eſay.

BVT if yee will reade the whole ſtory of Chriſtes Paſsion, ſette down at large ſix hundred yeres before it fell out, I refer you to a narra-

tion of Eſay, who to ſignifie the ſtrangeneſſe of the caſe, beginneth with the Præface *Who will giue credit to that we ſhall report, &c.* And then a little after hee goeth on in theſe words. He ſhall mount vp as a twig from a dry earth: He hath no forme or beauty vpon him; we beheld him, & there was no countenance in him, we ſaw him the moſt contemtible & deſpiſed man in the world: a man ful of pains, & experienced in infirmity. His countenance was obſcure & diſpiſable, and we made no account of him. Truly he took vpō himſelfe our griefs, and did beare our paines Wee accounted him as a Leaper, and as a man ſtrikē & puniſhed by God. But was wounded for our iniquities, and cruſhed in pieces for our wickednes. The diſcipline (or correction) of our peace lyeth vppon him, and by his wounds we are made whole: we haue all erred & gon aſtray like ſheep, euery man after his owne wayes, and God hath layd vpon him the iniquity of vs al: he was offered vp for vs, becauſe he wold ſo, he ſhal be led to his ſlaughter as a ſheep: and as a Lambe he ſhall be ſilent before his ſhearers. For the ſinnes of my people haue I ſtriken

Eſay 57.

ſtriken him, ſaith God. He hath done no iniquity, neyther was there deceit found in his mouth. Yet would the Lord cruſh him in infirmity.

But if he ſhall giue his life for ſin: then ſhall he ſee a long ſeed (or generation) & the will of the Lord ſhal be directed in his hand. And for ſo much as his ſoule hath ſuſtained labour: it ſhall ſee & be filled. And this *My iuſt ſeruant*, in his knowledge ſhal iuſtifie many, and beare their iniquities. And I will allot vnto him verye many people, and he ſhall diuide the ſpoyles of the ſtoute, for that he hath deliuered his ſoule vnto death, and was accounted among the wicked, & prayed for his treſpaſſors.

That is in making himſelfe knowne, or reuealing the knowledge of himſelfe to the world.

The particulars of Chriſts paſsion, fore-told by Sibilla.

THus particularly (as we ſee) was the death and paſsion of our Sauiour Chriſt, fore-told by the Prophets of Iſraell, to that Nation. Now heare yee the Propheſie of Sibilla, if ye pleaſe, wherein ſhee fore-ſhewed the ſame to the Gentiles; Theſe are her owne words, ſet downe by Lac-

tantius. He shall appeare miserable, ignominious & deformed, to the end hee may giue hope to the miserable. Afterward hee shall come into the handes of most wicked and faithlesse men: they shall buffet him with their sacriligious fists, and shall spet vppon him, with their vncleane mouths: He shall yeeld his innocent backe to the whip, and shall say nothing while he receiueth the stripes, to the end hee may speak to those that are dead: He shall beare a crowne of thornes, and they shall giue him a gall to eat, and vineger to drinke: And this shall be the hospitality he shall finde among them. What thing can bee more plainly described then thus?

The consent of Rabbines.

NEither doe the Auncient Rabbines and Teachers among the Iewes discent from this. For that in their Thalmud, that was gathered aboue one thousand and twoe hundred yeares agon, the plaine sentences of diuers are sette downe; that their Messias at his comming, shall be put to death. And as for Rabbi Ionathan, the Armour of the Chaldy

dy Paraphraſe, who dyed a little before our Sauiour Chriſt was borne, he applyeth the whole Narration of the Prophet Eſay before recited. (as needes hee muſt) to the murther of the Meſsias by the Iewes. Wherupon Rabbi Simeon, that liued the next age after him, writeth theſe words following; *Woe bee to the men of Iſracll, for that they ſhall ſlay the Meſsias. God ſhall ſend his Sonne in mans fleſh to waſh them, and they ſhall murder him.* Eſay 53.

Whereto agreeth Rabbi Hadarſan and others, and doe prooue further, out of the fore alledged Prophesie of Daniell, Chapter 9, verſe 27 that after the Meſsias ſhall haue preached halfe ſeuen yeares, he ſhal be ſlaine, For that Daniell ſaith: *In halfe of ſeauen yeares, the Hoſt and Sacrifice ſhall ceaſe.* Vppon the which words they comment thus; *Three yeares and a halfe ſhall the preſence of God in fleſh, cry and preach vppon the Mount Oliuet, and then ſhall hee bee ſlaine.* Which wordes, the Iewes ordinary Commentary vppon the Pſalmes, do interprete to be meant of Chriſts preaching three yeares & an halfe before his paſsion. Which Dan. 9. *Miſdrach Tehelim.*

disagreeth very little or nothing frō the account of vs Christians, and of our Euangelists.

Of the myracles that fell out in Christs death and passion.

THus see wee by all that hetherto hath beene sayde, that the very particulars of Christs whole death and passion, were fore-tolde most plainely both to Iew & Gentile, and acknowledged also by the auncient Doctors of the Iewish Nation, before the effectuation thereof came to passe. And Sibilla addeth further two particular myracles that should fall out in the said passion of the Messias, to wit; *That the vaile of the Iewes Temple, should breake in two: and that at mid-day there should be darkenesse for three houres ouer all the world.* Which thing to haue beene fulfilled at the death of Iesus, not onely Saint Mathew doth assure vs in his Gospell; but also Eusebius affirmeth, that hee had read the same word for word recorded in diuers Heathen Wryters. And amongst other, hee citeth one Phlegon an exact Chronicler, that reporteth the same in the fourth

Mathew 27.

yeare

yeare of the two hundred and twoe Olimpiad, which agreeth iuſt with the eighteenth yeare of Tyberius his raigne, which was the year wherin our Sauiour Chriſt ſuffered And he goeth ſo nigh as to name the very houres of the day, as our Euangeliſts do. Aeſculus an olde Aſtronomer doth confirme the ſame, and proued moreouer, by the ſcituation and conſtitution of the Sunne and Moone at that time, that no Eclipſe could then be naturally. Which thing in like manner Dioniſius Areopagita did obſerue in the very day of Chriſts paſsion, being at that time, but twenty and fiue yeares old, and yet well ſtudyed in Aſtronomy, as himſelfe teſtifieth. And finally. Lucianus a learned Prieſt of Antioche, was accuſtomed to prouoke the Gentile to their owne Commentaries and Stories, for record and teſtimony of things.

Of Ieſus reſurrection.

THere enſueth now for ending & confirmation of all that hath beene ſayde and prooued before, to adde a word or two of Ieſus Reſur-

rection. Which point, as of all other it is of most importance: so was it exactly fore-told both to Iew and Gentile, and promised by Christ himselfe in all his speeches while he was vppon earth. And among the Iewes, it was assured by all the prophesies before recited, which do promise so great aboundance of glory, ioy and triumph to Christs Church after his passion. Which neuer possibly could bee fulfilled, vnlesse hee had risen from death againe. And therefore the said Resurrection was prefigured in Ionas, together with the time of his abode in the Sepulcher. It was also expressly fore shewed by Dauid, affirming; *That GOD would not suffer his holy one to see corruption.* And after him againe, more plainly by the Prophet Osee; *Hee shall quicken vs againe after two dayes, in the third day he shall rayse vs, and wee shall liue in his sight.* And to the Gentiles, Sybilla left written not farre from the same time: *He shall ende the necessity of death by three dayes sleepe: & then returning from death to light again, he shall be the first that shall shew the beginning of Resurrection to his chosen: for that by conquering death, he shal bring vs life.*

Ionas 2.

Psal. 16.

Osea 6.

Thus

Thus much was promised by prophets before Christs appearance. And Iesus to comfort his disciples & followers, reitterated his promise againe of himselfe in many speeches, albeit many times his meaning was not perceiued. Which promise of returne from death, if it had beene made for some long time to come, (as Mahomet promised his Sarasins after eight hundred yeares to reuisite them againe) albeit the performance were neuer meant; yet might the falsehood lurk in thelength of time. But Iesus assuring all men that he would rise againe within 3. dayes, it cannot bee imagined, but that hee sincerely purposed to fulfill his promise, for that otherwise the fraud must haue beene discouered. Now then let vs consider what manner of performance Iesus made heereof. Mat. 12, 16.

The appearings which Iesus made after his Resurrection.

AND first the persons most interessed in the matter, as they whose totall hope, stay, refuge, and felicity depended hereof, I meane his ap-

palled, dismayed, and afflicted Disciples, do recount twelue sundry apparitions, which Iesus made vnto them in flesh, after his Resurrection. The first was to Mary Magdalen apart, when she with Solome & other
1 Mathew 28 women, went and remained with oyntments about the Sepulcher. The
2 Mark 28. second was to all the women together, as they returned home-wards, who also were permitted to imbrace his feet. The third was to Simeon
3 1 Cor. 15. Peter alone. The fourth to the two Disciples in their iourney to Emaus.
4 Luke 24. The fift was to all the Apostles, and other Disciples together when the
5 Ioh 10. doores were shut. The sixt was to
6 1 Cor 13. the same company againe after eight
Iohn 20. dayes when Thomas was with them,
7 Ioh, 21. at what time also he did both eat and drinke, and suffered his body also to be handled among them. The seauenth was to Saint Peter and Saint Iohn, with fiue other Disciples, when they were a fishing, at what time also he vouchsafed to eate with them.
8 Math. 28. The eyght was to eleuen Disciples at one time, vpon the Mount Thabor in Galily The ninth was to more
9 1 Cor. 15 then fiue hundred brethren at one time, as Saint Paule testifieth. The

tenth

tenth was to S *Iames*, as the same Apostle recordeth. The eleuenth was to all his Apostles, Disciples, and friends together, vpon the Mount Oliuet, by Ierusalem, when in their presence he ascended vp to heauen. The twelfth and last, was after his ascention, vnto S. *Paule*, as himselfe beareth witnesse.

Idem. 11 Acts 2. 12 1 Cor 15.

All those apparitions are recorded in Scripture, as made by Iesus after his Resurrection, to such as by his eternall wisedome, were preordayned to be witnesses of so glorious a spectacle. To whom (as S. Luke affirmeth,) *Hee shewed himselfe aliue by many arguments, for the space of forty dayes together, and reasoned with them of the kingdome of his Father.* And why any man should mistrust the testimony of those men which saw him, conuersed with him, eate with him, dranke with him, touched him, and heard him speake, and whose entire estate and welfare, depended wholy of the certainty heereof; I see no reason. For what comfort had it bin, or consolation to these men to haue deuised of themselues these former apparitions?

Acts 1.

What encouragement might they haue

Circumstances that confirme the true resurrection of Iesus.

haue taken in those dolefull tymes of desolation and affliction, to haue had among them the deade body of him, on whose onely life, their vniuersall hope and confidence depended: The Scribes and Pharises, beeing astonished with the suddayne newes of his rising againe, confirmed vnto them by their owne Souldiours that sawe it, found no other way to resist the fame thereof, but onely by saying, (as all their posterity do vnto this day) that his Disciples came by night and stole away his body, while the Souldiours were asleepe. But what likely hoode or possibility can there be in this? For first it is euident to all the Worlde, that his Apostles themselues, (who were the heads of all the rest) were so dismayed, discomforted, and dejected at that time, as they durst not once goe out of the doore, for which cause onely those silly woemen, who for their sexe esteemed themselues more free from violence, presumed alone to visite the Sepulcher, which no one man durst doe for feare of the Souldiours, vntill by those Woemen they weere enforced, that the fore-sayde band of Souldiours weere terri-

terrified and put to flight by Christes resurrection.

And then how was it likely, that men so much amazed and ouercome with feare, shold aduenture to steale away a dead bodye from a Guard of Souldiours that kept it? or if theyr harts had serued them to aduenture so great a daunger; what hope or probability had there beene of successe? especially, considering the sayd body lay in a new Sepulcher of ston, shut vp, locked, and fast sealed by the Magistrate? Great improbabilities.

How was it possible (I say) that his Disciples shoulde come thyther breake vp the Monument? take out his body? and carry the same away, neuer after to bee seene or founde, without espiall of some one amongst so many that attended there? Or if this were possible, (as in reason it is not) yet what profite, what pleasure, what comforte coulde they receiue hereby? We see that the Apostles & Disciples of his, who were so abandoned of life and hart in his passion: after twoe dayes onely they were so changed, as life and death can be no more contrary.

For whereas before they kept home

home in all feare, and durſt appeare no where, except among their owne priuate friendes: now they came forth into the ſtreetes and common places, and auouched with all alacrity and irreſiſtable conſtancy, euen in the faces & hearing of their greateſt enemies, that Ieſus was riſen frō death to life; that they had ſeene him, and enioyed his preſence. And that for teſtimony and confirmation hereof, they were moſt ready to ſpēd their liues. And could all this (trow you) proceede onely of a dead body, which they had gotten by ſtealth into their poſſeſsion? would not rather the preſence and ſight of ſuch a body, ſo torne, mangled, and deformed, as Ieſus body was, both vpon the croſſe and before: haue rather diſmayed them more. then haue giuen there any comfort? Yes truely. And therefore Pilare the Gouernor, conſidering theſe circumſtances, and that it was vnlikely, that eyther the body ſhould be ſtolne away without priuity of the Souldiors, or if it had beene, that it ſhould yeeld ſuch life, heart, conſolation, and courage to the ſtealers: beganne to giue eare more diligently to the matter; and calling

The examination of the matter by Pilate.

calling vnto him the Souldiors that kept the watch, vnderstood by them the whole truth of the accident, to wit, that in their sight and presence, Iesus was risen out of his Sepulcher to life, and that at his rising, there was so dreadfull an earth-quake, with trembling and opening of Sepulchers round about; such shriches, cryes, and commotion of all Elements; as they durst not abide longer, but ranne and tolde the Iewish Magistrates therof, who being greatly discontented (as it seemed) with the aduertisement gaue them mony to say that while they were sleeping, the body was stolne away from them by his Disciples

All this wrote Pilate presently to his Lord Tyberius, whoe was then Emperor of Rome. And hee sent withall the particular examinations and confessions of diuers others, that had seene and spoken with such as were risen from death at that time, and had appeared to many of their acquaintance in Ierusalem, assuring them also of the Resurrection of Iesus, which information, when Tyberius the Emperor had considered, he was greatly moued therewith, &

pro-

propooſed to the Senate, that Ieſus might bee admitted among the reſt of the Romane Gods; offering his owne conſent, with the priuiledge of his ſupreame royall ſuffrage to that decree. But the Senate in no wiſe would agree thereunto. Wherupon Tyberius beeing offended gaue licence to all men to beleeue in Ieſus that would; and forbid vpon paine of death, that any Officer or other, ſhould moleſt or trouble ſuch, as bare good affection, zeale, or reuerence to that name. Thus much teſtifieth Tertulliã againſt the Gentiles, of his owne knowledge, who liuing in Rome a learned man, and p'eader of cauſes, diuers yeares before he was a Chriſtian, (which was about one hundred and foure ſcore yeares after our Sauior Chriſt his aſcention,) had great ability by reaſon of the honour of his family, learning, and place wherein he lyued, to ſee and know the Records of the Romans. And the ſame doth affirme alſo Egeſippus, another auncient Wryter of no leſſe authority then Tertullian, before whom he liued.

Neither onely diuers Gentiles had this

this opinion of Ieſus Reſurrection againe from death, but alſo ſundry Iewes of great credite & wiſedom, at that time were inforced to beleeue it; notwithſtanding, it pleaſed not God to giue them ſo much grace as to become Chriſtians.

The opinion of the wiſer ſort of Iewes touching Ieſus reſurrection at that time

This appeareth plainely by the learned Ioſephus, who writing his ſtory not aboue forty yeares after Chriſts paſsion, tooke occaſion to ſpeake of Ieſus and of his Diſciples. And after hee had ſhewed how hee was crucified by Pilat at the inſtãce of the Iewes, and that for all this, his Diſciples ceaſed not to loue him ſtill: hee proceeded with theſe wordes; *Id circo illis tertio die vita reſumpta, denuo apparuit.* That is, for this loue of his Diſciples, he appeared vnto them againe the third day, when he had reſumed life vnto him. Which expreſſe, plaine, and reſolute words wee may in reaſon take, not as the confeſsion onely of Ioſephus, but as the common iudgement, opinion, and ſentence, of all the diſcreete and ſober men of that time, layde downe and recorded by this Hiſtoriographer. In whoſe dayes there were yet many Chriſtians aliue,

liue that had ſeene and ſpoken with Ieſus after his reſurrection; and infinite Iewes, that had heard the ſame proteſted by their Fathers brethren, kinſ-folkes, and friends, who had been themſelues eye-witneſſes thereof.

Of Ieſus aſcention.

AND thus hauing declared and proued the Reſurrection of our Sauiour Ieſus, both how it was foreſhewed, as alſo fulfilled: there remaineth nothing more of neceſsity to be ſaid in this Section For that whoſoeuer ſeeth and acknowledgeth that Ieſus being dead, could rayſe himſelfe againe to life, wil eaſily beleeue alſo, that he was able likewiſe to aſcend vp into heauen Whereof notwithſtanding S Luke alledgeth one hundred and twenty witneſſes at the leaſt, in whoſe preſence he aſcended from the top of the Mount Oliuet, after forty dayes ſpace, which he had ſpent with them from the time of his reſurrection. Acts 6.

He alledgeth alſo the appearing of two Angels among all the people for

for testimony thereof Hee nameth the day and place, when and where it happened He recounteth the very words that Iesus spake at his ascention.

Hee telleth the maner how he ascended & how a cloud came downe, and receiued him into it out of their sight. He declareth what the multitude did, whether they went, and in what place they remained after their departure thence.

And finally, hee setteth downe so many particulars as it had been the easiest matter in the world, for his enemies to haue refuted his narration, if it had not beene true. Neyther was there any to receiue more homage by the false-hood thereof, then himselfe, and those of his profession, if the matter had been feigned.

Wherefore to conclude at length this treatise of the birth, life, doctrine, actions, death, resurrection, and ascention of Iesus: seeing nothing hath happened in the same, which was not fore-told by the Prophets of GOD; nor any thing foreshewed by the same Prophets concerning the Messias, which was not ful-

The conclusion of this second section.

fulfilled most exactly, within the compasse and course of Iesus abode vpon earth: we may most certainely assure our selues, that as GOD can neither fore-tell an vntrueth, nor yeelde testimony to the same, so can it not be, but that these things which wee haue shewed to haue beene so manifestly fore-propheſied, and so euidently accomplished, must needs assure vs, that Iesus was the true Messias. Which thing shall yet more particularly appeare, by that which ensued by his power and vertue, after his ascention; which shall bee the argument of the nexte Section which followeth.

How Iesus prooued his Deity after his departure to heauen.

Sect. 3.

The contents of this 3 Section.

AS by the deedes and actions of Iesus while hee was vppon the earth, compared with the predictions of Gods Prophets from time to time; he hath beene declared in the former Sections to be the true Messias and Sauiour of the world; so in this that now wee take in hand, shall the

the ſame he ſhewed by ſuch thinges as inſued after his aſcention and departure from this world. Wherin his power & deity appeared more manifeſtly (if it may be ſo ſpoken) then in other his works which he wroght in his life. In which kinde, albeit I might treat of many, and almoſt infinite branches, yet for order & breuity ſake, I meane onely to take in conſideration theſe few that enſue. Wherein not onely the power of Ieſus, but alſo his loue, his care, & prouidence, and moſt perfect accõpliſhment of all his promiſes, and finally, the iuſtification of all his ſpeeches propheſies, & doctrines vpon earth haue beene declared.

The diuiſions of the particular conſiderations enſuing

And to reduce what is to be ſayde herein to ſome order and method, it is to be noted, that in the firſt place ſhall be conſidered the ſuſtentation, protection, increaſe, and continuation of Chriſts little Church and kingdome, that himſelfe firſt planted and left vpon earth. The ſecond conſideration ſhall bee of his Apoſtles and their actions. The third, of his Euangeliſts. The fourth, of his Witneſſes and Martyrs throughout the world. The firſt ſhall treat of the

King-

kingdome of infernall powers, beaten downe by his vertue. The sixt, of the punishment and iust reuenge that lighted vppon his enemies, who most impugned his diuine person in the world. The seauenth & last shall declare the fulfilling of all such Prophesies & predictions, as proceeded from his diuine mouth, while he was conuersant vpon earth.

The first Consideration.

Christs Church.

NOw then for the first, it is to be considered, that at Iesus departure out of this worlde from the Mount Oliuet, S. Luke reporteth, that all the multitude of his followers, which there had beheld his ascention into heauen, returned backe together into the City of Ierusalem, and there remained in one house together, continuing in prayer and expectation what should become of them. The whole City was bent against them, themselues were poore and simple people: and diuers of them women; Lands or reuenewes they had none to maintaine them: nor friends in Court to giue them countenance against their enemies.

The

The name of Iesus was most odious; and whosoeuer did fauour him, was counted an enemy to the State. There wanted not (perhaps) among them, whoe considering the great multitude, would imagine with themselues what should become of them? where they should finde to maintaine and sustaine them? what should be the end of that feeble congregation? for abroad they durst not goe, for feare of persecution; & continue long together they might not, for want of necessaries. Besides that, euery houre they expected to bee molested & drawne forth by Catchpoles and other Officers.

And albeit in these distresses the fresh memories of Iesus, and his sweete promises made vnto them at his departure; as also the delectable presence of his blessed Mother, and her often exhortations and encouragements vnto them, did comfort them generally as may be supposed: yet to him that by humane reason should ponder and weigh their present state and condition it could not chuse but seeme hard, and no wayes durable.

But behold vppon the suddaine, when

when they had continued now ten dayes together, & might by all probability find themselues in very high degree of temporall distresses, Iesus perfourmed his promise of sending them a Comforter, which was the Holy Ghost. By whose comming, besides the internall ioy and incredible alacrity and exulation of mind, they receiued also fortitude and audacity to go foorth into the world. They receiued the gift of tongues, enabling them to discourse and deale with all sorts of people. They receiued wisedome and learning, with most wonderful illuminatiō in highest mystery, whereby to preach, to teach, and conuince their aduersaries. They receiued the gift of Prophesie, to fore-tell things to come, together with the power of working signes, and miracles, whereby the whole world remained astonied.

The comming of the Holy Ghost and what comfort he brought with him.

And for a taste or earnest penny of that which should ensue, concerning the infinite increase of that little Congregation; they saw three thousand of their aduersaries conuerted to them in one day, by a Sermon of S. Peter.

Which encrease went on so fast, for

for the time that ensued: that within forty yeares after, the Gentiles themselues confessed, that the branches of this cõgregation, were spred ouer all the world, and began to put in feare the very Romane Emperors themselues Whereof not long after, a man that was as learned as euer was any conuerted frõ Paganisme to Christianity, beareth record in his defence to an Emperour and his officers, who according to the nature of persecutors, accoũted Christians for Trators and enemies to his state and dignity. Which vulgar obiection, this foresaide learned man refuteth in these words.

If we were enemies to your estate, you might well seeke newe Cities and Countries wherof to beare gouernment; for that you should haue in your Empire more enemies then Cittizens. We haue filled your Cities, your Townes, your Prouinces, your Ilands, your Castles, your Fortresses, your Tentes, your Campes, your Courts, your Pallaces, your Senats, and your Market places Only wee haue left your Idolatrous Temples vnto your selues; all other places are full of Christians. If we were

enemies, what dangerous warres might we make againſt you, (albeit our number were farre leſſe,) who eſteeme ſo little of our liues, as to offer our ſelues daily to bee ſlaine at your hands? This then is your ſafety in very deed, not your perſecuting of vs, but that we are honeſt, patient, & obedient, and that it is more lawfull in Chriſtian religion, to be killed, then to kill.

The wonderful quick increaſe of Chriſts Church.

By which words of Tertullian in this firſt beginning & infancy (as it were) of Chriſtian Religion, (for he liued in the ſecond age after Chriſt) we ſee how this little flocke & kingdom of Ieſus was increaſed, notwithſtanding al the reſiſtance & violence of the world againſt it. Which appeareth by the ſame Tertullian, to haue beene ſuch: and was euen at that time whē he wrote thoſe words (the fourth perſecution being thē in moſt fury) as all the Malefactors of the world together had not ſo much rigour ſhewed againſt them; as had the moſt innocent Chriſtian that liued, for confeſsing onely that name and religion.

This then declared moſt apparantly, that it could not proceede but of ſome

some diuine power and supernatural assistance, then in so short a space, amidst the contradiction and oppositions of so many aduersaries, among the whips, swords, and tortures, of so great, potent, and violent persecutions, this poore, simple, and feeble congregation should pierce through and augment it selfe so strongly. Especially, if we consider the outward meanes of this increase, wherin ther was nothing to allure or content mans nature, nothing gorgious, nothing delectable, nothing to please or entertaine sensuality.

We read of an Emperor, that taking in hād to conquer the world, made this Proclamation for winning men vnto his party. Who soeuer will come and bee my seruant, if he be a Foote-man, I will make him a Horse-man; if he be a Horse-man, I will make him ride with Coaches; if he be a Farmour, I will make him a Gentleman, if hee possesse a Cottage. I will giue him a village; if hee haue a Village, I will giue him a Citty, if he bee a Lord of a Citty, I will make him Prince of a Region or Country. And as for gold, I will poure it forth vnto them *Plat. in Apo. prisc. regum.*

by heapes and waight, and not by number.

This was the Proclamation and Edict of Cyrus to his followers, very glorious (as wee see) in pomp of words and ostentation of style. Let vs now compare the Proclamation of Iesus, whose entraunce and Preface was, *pænitentiam agite.* Repent yee. And then it followeth: *In hoc mundo ressuram habebitis*: In this
Math, 3. Worlde you shall receiue affliction, And then after againe: *They shall*
Iohn 16. *whippe and murder you.* And yet further: *You shall bee hatefull in the sight*
Math. 10. *of all men for my sake.* Then is there adioyned: *Hee that loueth his life shall*
Luke 9. *loose his Soule.* After that ensueth; *He*
Luke 14. *that will follow mee must beare his crosse.* And finally the conclusion is: Hee that commeth to mee and doeth not hate his Father, his Mother, his wife his children, his brethren, his sisters, and his owne life for my sake, hee is not worthy to be my seruant.

This was the entertainment proposed by Iesus to such as weld come
Math. 5. and serue vnder his banner, with expresse protestation that himselfe was sent into the Worlde not to bring peace, rest, & ease to flesh and bloud,

but

but rather to be the cauſe of Sword, fire, tribulation, combate, and enmity. And yet with theſe colde offers preſented to the world by poore, abiect, and moſt contemptible Officers: and by this doctrine ſo croſſe and oppoſite to mans nature, inclination & ſenſuall appetite, hee gayned more harts vnto him within the ſpace of ſo. ty yeares, as hath beene ſayde, then euer did Monarch in the Worlde, poſſeſſe loving Subiects, by what ſoeuer temporall allurement they might or did propoſe. Which argueth moſt euidently, the omnipotent puiſſance of him, that contrary to mans reaſon, coulde bring to paſſe ſo miraculous a conqueſt,

The third Conſideration.

THere followeth in order, the cõſideration of Chriſtes Apoſtles, which in ſome reſpect may be ſayde more ſtrange & wonderful then the former, in that they beeing both rude, ſimple, and vnlearned men, (and for the moſt part of the baſer ſort) ſhould bee choſen and aſſigned to ſo great a worke as was the conuerſion of all Countries & Nations, Of Chriſts Apoſtles.

and to ſtand in combate with the power, learning and wiſedome of all the world. Neither onely had they to contend and fight againſt their enemies, but alſo to direct, gouerne, and manage all thoſe, who ſhould be adioyned to their Maiſters kingdom. To which charge they ſeemed ſo vntoward and inſufficient, in all that time wherewith they liued with him heere vppon earth; as by their queſtions and demands made vnto him a little before his paſsion, they might appeare to haue learned very little in three whole yeares conuerſation and inſtruction; and in very deed to be incapable of ſo high miſteries and functions.

Yet notwithſtanding theſe men, who of themſelues were weake and impotent, after ſtrength and confirmation receiued by the deſcending of Gods holy ſpirit into the, became ſo perfect, able, and moſt excellent men, as they brought the whole World in admiration of them Not onely by the moſt exquiſite perfection of their doctrine, (wherein on a ſuddaine, without ſtudy, they excelled and conuinced the greateſt Philoſophers then liuing,) but alſo and that

that especially, by the rare & stupendious miracles which they wrought in the sight of all men. The contemplation wherof, as S Luke reporteth, droue the beholders, not onely into great meruaile, but also into feare & exceeding terror. Acts 2.

And for example, he recounteth the restoring of a lame man at the temple gate of Ierusalem, which had been a Cripple for the space of forty yeares and more, and this myracle was doone and testified in the presence and knowledge of all the Cittie He recordeth also the dreadfull death of Ananias and Saphira, by the onely speech and voyce of S. Peter: as in like manner the healing of infinite sick people, by the presence and shaddow of the same Apostle. Acts 3.

He reporteth also the most wonderfull deliuerance of the sayde Saint Peter, out of the bandes and prison of Herod by the Angell of GOD. Acts 5.

The variety of Languages, which al the Apostles spake. The visible descending of the Holy Ghost vpon all such, on whom the saide Apostles did but lay their hands. The miraculous conuersion of S. Paule, by Christes appearing vnto him in the way 1 Cor. 15.

way then hee went to persecute. Of which miracle, S. Paul himselfe protesteth in euery place afterward, & once especially in an open audience and iudgement, before K Agrippa, and Festus Gouernour of Iury.

These myracles & many moe are recorded by S. Luke, whereof some part were seene by himselfe, and the rest more euident to all the worlde, as doone in publique before infinite witnesses. Neither is it possible they could bee fayned for that (as in the like haue before noted) it had been most easie to haue refelled them & therby to haue discredited the whol proceedings of Christian Religion in their first beginnings. As for example; if the myracle of Saynt Peter, beeing deliuered foorth of the hands and prison of Herod Agrippa, had any way beene to bee touched with falshoode, howe many would there haue beene of Herods Officers, Courtiers, seruants and frends, that for defence of their Princes honour, so (deeply raynted by this narration of Saint Luke, published not long after the things was done, how many (I say) woulde haue offered themselues to refute & disgrace the writer

The myracles reported of the Apostles could not be fayned.

Writer hereof, hauing ſo pregnant meanes by publique recorde to doe the ſame; So again, wheras the ſame S. Luke reporteth of his owne knowledge, that in a Citty of Macedonia, named Philippi, Saint Paule and Silas, after many myracles done, were whipped and put in priſon, with a diligent guard in the loweſt priſon of all: their feete locked faſt in the ſtockes of Tymber, and that at midnight, when Paule and Silas began to pray, the whole priſon was ſhaken, and all the doores throwne open, and alſo the gyues, not onely of thoſe two, but of all the other Priſoners vppon a ſodaine burſt in ſunder and that thereupon, not onely the Iaylour caſt himſelfe at the feete of S Paule, but the Magiſtrates alſo (who the day before had cauſed them to be whipt,) came and asked them pardon, and humbly intreated them to depart out of their Citty. This ſtory (I ſay) if it had been falſe, there needed no more for confutation thereof but onely to haue examined the whole citty of Philippi, who could haue teſtified the contrary. Act. 16.

And yet among ſo many aduerſaries, & earneſt impugners of Chri-

stian Religion as Gods enemy stirred vp in the Primitiue Church, of all sorts and sects of people: no one euer appeared that durst attempt to take in hand, the particular improuing of these or the like Myracles, but rather confessing the factes, sought alwayes to discredit them by other sinister calumniation: namely and commonly, that they were wrought by the deceits & sleights of Art-Magicke.

Thus said the Iewes of the Myracles of Iesvs, and so saide Iulian the Apostata, of the wonderfull strange things by Saint Peter and S. Paule; affirming them to haue beene the most expert in Magicke, of any that euer liued; and that Christ wrote a speciall booke of that profession, & dedicated the same to Peter and Paule; whereas notwithstanding it is most euident, that Paule was a persecutor diuers yeares after Christ his departure.

Math. 12.

One Hierocles also wrote a book, wherein hee fayned Appolonius Tianæus to haue done the like Myracles or Magick, which Christ and his Apostles did by diuine power. And finally, it is a generall opinion, that both

both Nero and Iulian, gaue themselues so extreamely to the ſtudy of that vaine Science, as no man euer did the like, vppon emulation onely of the Myracles done in Rome by Peter and Paule, when Nero liued, and by other Saints and Diſciples in the time of Iulian.

But what was the ende? Pliny that was a Pagan, writeth thus of Nero, that as no man euer laboured more then he in that Science, ſo no man euer left a more certaine teſtimony of the maruellous exceeding vanity thereof. The like in effect writeth Zoſimus of Iuliã, albeit himſelfe a malicious Heathen. *Zoſim. in vita Iulian.*

And if it were not written, yet their ſeuerall extraordinary calamities, & moſt miſerable deaths which by all their Magicke they could not foreſee, doth ſufficiently teſtifie the ſame vnto vs, eſpecially the laſt words of Iulian, *Vicisti Galilæe, Vicisti.* Thou haſt won (ô Galilæan) thou haſt gotten the victory. Acknoledging thereby as well the truth of Chriſts Myracles and of his followers, as alſo the vanity, folly and madnes of his owne endeuors,

Thus then went forward Chriſts Apoſtles

Apostles, and preached him euery where throughout all the world: *Domino corporante & sermonem confirmante, sequentibus signibus*: that is, (as S. Marke affirmeth) the Lord Iesus working with them, and confirming their preaching by signes and Myracles. In respect of which benigne assistance of Iesus in their actions, S. Luke sayth further; *They dealt most confidently in the Lord, his worde of grace, giuing testimony vnto their doo-ings, and shewing foorth signes & most prodigious wonders by their hands.* No persecution, no terror, no threats of enemies, no difficulty, or danger that might occur, could stay them from their course of setting forth Christs name and glory.

Act. 14.

And they were so assured of the trueth, by the inward illuminations which they had, and by this certaine Testimony of Gods fauour and assistance in dooing Myracles; as one of them writeth thus. That which we haue heard, which wee haue seene with our eies, which we haue beheld which our hands haue handled of the word of life: that we do testifie and announce vnto you. And another who had beene a grieuous persecu-

1 Ioh. 1.

S. Paule.

tor

tor, and was conuerted without any conference with any christian in the world, said, *Of Iesus that was dead and risen againe, that neyther tribulation, nor distresse, nor famine, nor beggery, nor danger, nor persecution, nor* Rom 8.
dint of sword, could daunt him from the seruice of such a Maister. And in another place he saith, that he esteemed all things of this world wherein a man might glory, to bee as verye dung and detriments, in respect of the eminent knowledge, (that is his Phili 3.
word) of his Lord Iesus Christ. In which very name he tooke so exceeding great delight, as in a fewe Epistles which he left written, he is obserued to haue vsed this sentence, *Dominus noster Iesus Christus,* aboue 2. hundred times.

Neither indured this in these Apostles for a time onely but all their liues, which as they spent the same with alacrity in the seruice of Iesus, so in the end they gaue vp the same most cheerefully, to what-soeuer death presented it selfe, for confirmation and sealing of their former doctrine; neuer so ful of confidence, courage, and consolation, as at that houre, nor neuer so boldly denoun-

cing

cing their Maister, or talking so ioyfully of rewards, Crownes, & kingdome, as at the very last instant and vp-shot of their worldly combat.

This then declareth most manifestly, that the actions of these men proceeded out of humane spirite, nor could be performed by the power of man, but by the diuine force and supernaturall assistance of their Lord and God whom they confessed.

The third Consideration.

Of the Euangelists.

AND thus much in breuity of Christs Apostles. There ensue next his Euangelists: that is, such men as haue left vnto vs written, his birth, life, doctrine, & death Wherein it is to be noted, that Iesus being God, took a different way from the custome of man, in deliuering vnto vs his Lawes and precepts For that men who haue beene Law-makers vnto the world, knew no surer way of publishing their Lawe, and procuring authority to the same, thé to write them with their own hands, and in their life time to establish their Promulgation. So Lycurgus, Solon, and other among the Grecians

cians, Numa to the Romaine, Mahomet to the Saracines: and dyuers other in like manner. But Iesus to shewe his diuine power in directing the penne and style of hys Euangelists, would not leaue any thing written by himselfe, but passed from this world to simplicity and silence, without any further shew or ostentation of his owne doings: meaning notwithstanding by his eternal wisdom that the prophecie of Exechiel shlod be fulfilled, which fore signifieth the being of his foure irrefragable witnesses, which day and night, without rest, should preach, extoll, and magnifie their Lord and Maister to the worlds end.

Iesus left nothing written by himselfe,

Foure then were fore-prophecied, and foure as we see by Gods prouidence, were prouided to fulfill the same prophecy. The first and last are two Apostles, that wrot as they had seene, The two middle are two Disciples, who registred things as they had vnderstood by conference with the Apostles. The first Gospell was written by an Apostle, to giue light and open the way to all the rest. And the last in like manner was written by an Apostle, to giue authority and con-

confirmation to all the former. The first was written in the Hebrew or Iewish tongue, for that Iesus actions were done in that Country, to the end that thereby, eyther the whole Nations might beleeue them, or the obstinate impugne them. The other three were written in the publique tongues of all other Nations, that is, in the Greeke and Romane languages, if it be true (which diuers hold) that S Marks Gospell was first written in Latine.

They wrote their stories in diuers Countries, each one remaining far distant from another, and yet agreed they all (as we see) most exactly, in the very same narration. They wrote in diuers times, the one after the other, and yet the latter did neyther correct nor reprehend any thing in the former. They published their stories, when infinite were aliue that knew the facts, and many more that desired to impugne them. They sette downe in most of their particular Narrations, the time, the day, the houre, the place, the Village, the house, the persons, the men, the women, and other the like. Which circumstances, the more they are in

num-

number, the more easie to be refuted if they were not true. Neyther did they in fury, write of things done in India, but in the same Country it selfe, in Townes and Cities that were publiquely knowne in Bethania, and Bethsaida, Villages hard by Ierusalem: in the Suburbes and hils about the City, in such a streete, at such a Gate, in such a Porch of the Temple, at such a fish-poole, which al people in Ierusalem did euery day behold.

They published their writing in their owne life time, and preached in word, so much a in writing they had recorded. They permitted the same to the iudgement and examination of all Christs Church, especially of the Apostles, who were able to discern euery least thing therin contained. So S Marke set forth his Gospell, by the instruction and approbation of S. Peter, as also did S Luke by the authority of S Paul. They altered not their writings afterward, as other Authors are wont in their latter editions, nor euer corrected they one iotte of that which they had first set downe. And that which neuer happened in any other writer

The publishing of our Gospell.

writings in the world besides, nor euer Prince or Monarch was able to bring to passe for credit of his Edicts or sanctions: they gaue their liues for defence or iustifying of that which they had written.

Their manner of writing, is sincere and simple, without all Arte, amplification, or rhetorical exhortation They flatter none, no not Iesus himselfe whom they most adore, nor in confessing him to bee theyr God and Creator, do they conceale his infirmities in flesh, in that he was man: as his hunger and thyrst: hys beeing wearie: how hee wept: his passion of feare, and the like. So likewise in the Apostles that weere the Gouernours, Superieurs, and heads of the rest: do these Euangelists dissemble, hide, or passe ouer no such things as were defects, and might seeme to worldly eies to turn to their discredites. As for example, how Christ rebuked them for their dulnesse in vnderstanding: how after long instruction, they proposed notwithstanding, very rude and impertinent questions vnto him; how Thomas woulde not beleeue the attestation of his fellowes; how Saint

Math. 21.
Mark 2.
Iohn 7.
Luke 19.
Mark 15.
Ioh. 10. 11.

Iohn

Iohn, and S. Iames, the Sons of Zebede, ambitiously solicited to haue the preheminence of sitting neareſt to Christ in his glory: which latter clause, being set downe clearly by S. Mark, while yet S Iohn the Apostle was liuing, the same was neuer denied, nor taken ill by the said Apostle, neither was S Markes Gospell any thing the lesse approued by him, albeit he liued longest, and wrote last of all the rest. Mark 10.

Nay, which is more, and greatly (no doubt) to be obserued; these Euangelists were so sincere and religious in their Narrations, as they noted specially the imperfections of themselues and of such others as they principally respected So S Mathew nameth himselfe *Mathew the Publican*. Mar. 14, Math, 10, And so S. Marke, beeing Peters Disciple, recordeth particularly how S Peter thrice denyed his Lord and Maister. S. Luke that was scholler and dependant of S. Paule, maketh mention alone of the differences betweene Paule and Barnabas, and in the story of S. Stephens death, after al his narration ended, he addeth a clause, that in humane iudgement might haue beene left out, to witte, Acts 15.

Saulus

Saulus erat consentiens necei eius. Saul was consenting and culpable of Stephens death Whereby we may perceiue most perspiciously, that as these men were plaine, sincere, and simple, and far more presuming to deuise any thing of themselues, so were they religious; and had scruple to passe ouer, to leaue out any thing of the truth in fauour of themselues, or any other whatsoeuer.

These mens writings then, were published and receiued for vndoubted truth, by all that liued in the very same age, and were priuy to the particulars therein contained. They were coppied abroad into infinite mens hands, and so conserued with all care and reuerence, as holy and diuine Scripture. They were read in Churches throughout all Countries and Nations: expounded, preached, and taught by all Pastors, and commentaries made vpon them by holy Fathers from time to time. So that no doubt can be made, but that we haue the very same writings incorrupt as the Authors left them: for that it was impossible for any enemy to corrupt so many copies ouer the world, without discouery and resistance

No doubt but that we haue the true writings of our Euangelists

sistance. And the same very texte, words, and sentences, which from age to age the learned Fathers doe alledge out of these Scriptures, we find them now, as they had them at that time. As for example, S. Iohn that liued longest of all the Apostles and Euangelists, had among other Schollers and Auditors, Papias, Ignatius, and Polycarpus, all which agree of the foure Gospels and other writings left vnto vs in the new Testament, affirming S. Iohn to haue approued the same. These men were Maister againe to Iustimus Martyr, Ireitæus, and other, whose writings remaine vnto vs. And if they did not, yet their sayings and iudgements touching the scriptures, are recorded vnto vs by Eusebius and other Fathers of the next age after, and so frō hand to hand, vntill our dayes. So that of this there can bee no more doubt, then whether Rome, Constantinople, Ierusalem, & other such renowned Citties, knowne to all the world at this day, bee the very same whereof Authors haue treated so much in ancient times.

The

The fourth Consideration.

AND thus much of Christes Euangilists, for whose more credite, and for conformation of things by them recorded, his diuine prouidence preordained, that infinite witnesses (whom we call Martirs) shold offer vp their blod in the Primitiue Church, and after Whereas for no other doctrine, profession, or Religion in the World the like was euer heard of; albeit among the Iewes in the time of the Machabees and at some other times also, whē that Nation for their sinnes were afflicted by Heathen Princes some few were tyrannized, and iniuriously put to death; yet commonly, and for the most part, this was rather of barbarous cruelty of the Pagans for their resistance, then directly for hatred of Iewish Religion. And for the number, there is no doubt, but that more Christans were put to death within two Monethes for their beleefe thoroughout the World then weere of Iewes for twoe thousand yeres before Christs cōming; which is vndoubtedly a matter very wonderful,

derfull, considering that the Iewish Religion impugned no lesse the Pagan Idolatry, then doth the doctrine of the Christians. But this came to passe that Christes wordes might be fulfilled, who sayde; *I come not to bring Peace, but the Sworde.* And againe, *I send you foorth as Sheepe among Woolues.* That is to say, to bee torne and harried, and your bloud to be deuoured. Math. 5. Math. 10.

In which extreame and most incredible sufferings of Christians, 3. poynts are worthy of great consideration, The first, what infinite multitudes of all estates, conditions, sex, qualities, and age, did suffer daylie, for testimony of this truth. The second, what intollerable and vnaccustomed torments, not heard of in the world before, weere deuised by Tyrants for afflicting this kinde of people The third, was the inuincible courage, and vnspeakable alacritie, the Chrystians shewed, in bearing out these afflictions, which the enemies themselues could not attribute but to some diuine power and supernaturall assistance. *Euse b 8. hist. 11. 12.*

And for this latter poynt of comfort in their sufferings, I will alledge only

The singular alacrity of Christians in their sufferings

onely this testimony of *Tertullian* against the Gentiles, who obiected that wicked men suffered also as well as Christians: whereto this learned Doctor made answer in these words. Truth it is, that many mē are prone to ill, and doe suffer for the same; but yet dare they not defend their euill to be good, as Christians doe their cause, for that euery euil thing by nature, doeth bring with it eyther feare or shame; and therefore wee see that malafactors, albeit they loue euill, yet would they not apeare so to the world; but desire rather to lye in couer. They tremble when they are taken, & when they are accused they deny all, and doe scarce often-times confesse their doings vppon totments. And finally, when they are condemned, they lament, mone, and doe impute their harde fortune, to destiny or to the Planets. But the Christian, what doth hee like in this? Is there any man ashamed? Or doth any man repent him when he is takē, except it be for that he was not takē rather? If he be noted by the enemy for a Christian he glorieth in the same; if hee bee accused, he defendeth not himselfe; if he

he be asked the queſtion, he confeſſeth it willingly; if he be condēned, he yeeldeth thankes. What euill is there then in the Christians cauſe, which lacketh the naturall ſequel of euill? I meane feare, ſhame, tergiuerſation, repentance, ſorrow, & deploration? What euill (I ſay) can thys be deemed, whoſe guiltineſſe is ioy? Whoſe accuſation is deſire? Whoſe punniſhment is happines.

Hetherto is the words of learned Tertullian, who was an eye witneſſe of that hee wrote, and had no ſmall part in the cauſe of thoſe that ſuffered, beeing himſelfe in that place & ſtate, as daily hee might expect to taſt of the ſame affliction. To which combat how ready he was, may appeare by diuers places of this his Apology, wherein he vttereth (beſides his zeale and feruour) a moſt confident ſecurity, and certain aſſurance of Ieſus aſſiſtance, by that which he had ſeene perfourmed to infinite other in their greateſt diſtreſſes, from the ſame Lorde before: So that nothing doeth more aſſure vs of the diuine power and omnipotency of IESVS, then the fortitude inuiſible, which aboue all humaine reaſon

Ieſus aſſiſtance to his Martirs.

son, force and nature, hee imparted to his Martyrs.

The fift Consideration.

The subiection of spirits.

AFter which consideration there cõmeth to be weighed, the fift poynte before mentioned, which is, of the same power and omnipotency of *Iesus*, declared and exercised vppon the Spyrits infernall. Which thing partly may appeare by the Oracles alledged in the end of the former Section, (wherein those Spirits fore-tolde, that an Hæbrew Childe should be borne to the vtter subuersion and ruine of their Tyrannicall dominion) and much more at large the same might bee declared, by other answers & Oracles vttered after Christs natiuity, and registred in the Mónuments euen of the Heathens themselues. Wherof he that desireth to see more ample mention (especially out of Porphyrie who was then liuing,) let him reade Eusebius sixte Booke, *De preparatione Euangelica*, where he shal finde store, and namely, that Apollo many times exclaymed, *Hei mihi, congemiscite: Hei mihi: Hei mihi Oraculorum defecit*

mo

me claritas. Woe vnto mee, lament ye with me, woe vnto me, woe vnto mee, for that the honour of Oracles hath now forsaken me. Which complaints & lamentations are nothing else but a plaine confession that Iesus was he of whom a Prophet sayde diuers ages before; *Attenuabit omnes Deos terræ:* he shall wear out & bring to beggery, all the Gods or Idols of the earth. This confessed also the wicked spirites themselues, when at Christs appearing in Iury they came vnto him diuers times and besought him not to afflict or torment them, nor commaund them, presently to returne to Hell, but rather to permit them some little time of entertainment in the Sea, or mountaines, or among heardes of Swine, or the like. Which confession they made in the sight of all the world, and declared the same afterwards by their facts and deeds. Sopho. 1.

Of the miraculous ceasing of Oracles at Christs appearing.

For presently vpon Iesus death, & vpon the preaching of his name and Gospell throughout the World, the Oracles which before were abundant in euery Prouince and Countrey, were put to silence. Whereof I might alledge the testimony of very

many Gentiles themselues, as that of Iuuenall.

Cessant Oracula Delphis.

Saty. 9. All Oracles at Delphos doe now cease,&c.

That also of another Poet:

Lucan.

Excessere omnes adytis,
arisque relictis:
Dijs quibus imperium
hoc steterat,&c.

That is,the Gods by whome this Empire stood, are all departed from their Temples,and haue abandoned their Altars and places of habitation Strabo hath also these expresse wordes. *The Oracle of Delphos at this day is to be seene in extreame beggery and mendicity.*

And finally, Plutarch that liued within one hundered yeares after Christ, made a speciall Booke to search out the causes,why the Oracles of the Gods were ceased in hys time. And after much turning and winding many waies, resolued vpon two principall points or causes therof. The first, for that in his time there was more store of Wise men then before, whose answeres might stand in steede of Oracles; and the other

other, that peraduenture the Spirits which were accustomed to yeeld Oracles, weere (by length of tyme) growne old and dead. Both which reasons, in the very common sence of all men, must needes bee false and by Plutarch himselfe cannot stand with probability. For first, in hys Bookes which he wrote of the liues of ancient famous men, hee confesseth that in such kinde of wisedome as hee most esteemed, they had not their equals among their posterity.

Secondly, in his Treatise of Philosophy, hee passeth it for a grounde, that spirits not depending of materiall bodies, cannot dye or waxe old, and therefore of necessity hee must conclude, that some other cause is to bee yeelded of the ceasing of these Oracles, which cannot bee but the presence and commaundement of some higher power, according to the saying of Saint Iohn, *To thys end appeared the Sonne of God, that hee might dissolue (or ouerthrow) the woorke of the deuill* 1. Iohn 3.

Neyther did Iesus this alone in his owne person, but gaue also power and authority to his Disciples and followers to doe the like, according

to their commission in S. Mathewes Gospell: *Super omnia Dæmonia, & spiritus immundos, &c.* You shall haue
Math 10. authority ouer all diuels & vncleane spyrites Which commission, howe they afterward put it in execution, the whole world yeeldeth sufficient Testimony. And for examples sake onely, I will alledge in this place an offer or challenge made for tryal or proofe thereof, by Tertullian to the Heathen Magistrates and persecutors of his time, his words are these following.

Let there be brought here in presence before your tribunall seates, some perso who is certainly known to be possessed with a wicked spirit, and let that spirit bee commaunded by a Christian to speake, and he shal as truly confesse himselfe to be a deuill, as at other times to you, he will safely say hee is a God. Againe, at the same time, let there bee brought foorth one of these (your Priests or Prophets) that will seeme to bee possessed with a diuine spirit, I meane of those that speake gasping, &c. In whome you imagine your Gods to talke,) and except that Spyrite also (commaunded by vs) doe confesse him

himselfe to be a deuill, (being afraid indeede to lye vnto a Christian) doe you shedde the bloud of the Chrystians in that very place, &c. None will lye to their owne shame, but rather for honour or aduantage, yet those Spirites will not say to vs, that Christ was a Magitian, as you doe, nor that he was of the common condition of men. They will not say, hee was stolne out of the Sepulcher, but they will confesse that hee was the vertue, wisedome and word of God; that he is in heauen, and that he shal come againe to be our iudge, &c. Neither will these deuils in our presence deny thēselues to be vncleane spyrites, and damned for their wickednesse, & that they expect his most horrible iudgement, professing also, that they doe feare Christ in GOD, and God in CHRIST, and that they are made subiects vnto his Seruants.

Hetherto are the words of Tertullian, contayning (as I haue sayde) a most confident challenge, and that vpon the liues and blood of al Christians, to make tryal of their power in controling those spirits, which the Romans and other Gentiles adored

as their Gods. Which offer, seeing it was made and exhibited to the persecutors themselues, then lyuing in Rome, well may wee be assured, that the enemy would neuer haue omitted so notorious an aduantage, if by former experience he had not been perswaded, that this ioyning herein would haue turned and redounded to his owne confession.

And this puissant authority of Iesus imparted to Christiãs, extended it selfe so farre forth, that not onely their words and commaundements, but euen their very presence did shut the mouths and driue into feare the myserable spyrites. So Lactantius sheweth, that in hys dayes, among many other examples of this thing, a seely Seruingman that was a christian, following his Mayster into a certayne Temple of Idols, the Gods cryed out, that nothing coulde bee well done as long as that Chrystian was in presence. The like recordeth Eusebius of Diocleſian the Emperour, who going to Apollo for an Oracle, receiued aunswere, *That the iust men were the cause that hee could say nothing.* Which iust men, Apollos Priests interpreted, to be meant iro-

ironically of Christians; and thereuppon Diocleſian beganne his moſt fierce and cruell perſecution in Euſebius dayes. Sozomenus alſo writeth, that Iulian the Apoſtata, endeuouring with many ſacrifices & coniurations, to draw an anſwere from Apollo Daphnæus, in a famous place called Daphne, in the ſuburbs of Antioch, vnderſtood at laſt by the Oracle, that the bones of Saint Babylas the Martyr, that lay neare to the place, were the impediment why that G O D could not ſpeake. And thereuppon, Iulian cauſed the ſame body preſently to be remoued And finally, heereof it proceeded, that in all ſacrifices, coniurations, and other myſteries of the Gentiles, there was brought in that phraſe, recorded by ſcoffing Lucian, *Excant Chriſtian*, let Chriſtians depart; for that while they were preſent, nothing could be well accomp'iſhed.

To conclude, the Pagan Propheſie, that of all other moſt earneſtly endeuoured to impugne & diſgrace vs Chriſtians, and to holde vp the honour of the enfeebled Idols, yet diſcourſe of the great plague that raigned moſt furiouſly in the Citty

of Messina in Cicily where he dwelt yeeldeth this reason, why Aesculapius the God of Phisick (much adored in that place,) was not able to helpe them. *It is no maruaile* (sayeth he) *if this Citty so many yeares be vexed with the plague, seeing that both Aesculapius, and all other Gods be now departed from it, by the comming of Christians. For since that men haue begun to worship this Iesus, wee could neuer obtaine any profit by our Gods.*

A maruellous confession of Porphiry.

Thus much confesseth this Patron of Paganisme, concerning the maim that his Gods haue receiued by Iesus honour. Which albeit he spake with a malicious minde, to bring Christians in hatred and persecution thereby. yet is the confession notable, and cõfirmeth that story which Plutarch in his fore-named Booke doth report, that about the latter yeares of the raigne of the Emperour Tyberius, a strange voice, & exceeding horrible clamour, with hydious cryes, skriches & howlings, were heard by many in the Græcian sea, complayning that the great GOD *Pan* was now departed. And this Plutarch (that was a Gentile,) affirmed to haue beene alledged and approued

before

before the Emperor Tyberius, who also maruailed greatly thereat, and could not by the skill of all his Diuines and Sooth-sayers, (whom hee called to that consultation,) gather out any reasonable meaning of this wonderfull accident. But we Christians, comparing the time wherein it hapned, vnto the time of Iesus death and passion & finding the same fully to agree, may assuredly perswade our selus that by the death of their great God *Pan*, (which signifieth all) was imported the vtter ouerthrow of all wicked spirits and Idols vpon earth.

The sixt Consideration.

AND thus hath the Deity of Iesus been declared, and approued by his omnipotent power, in subduing infernall enemies. Now resteth it for vs to make manifest the same, by his like power and Diuine iustice, shewed vpon diuers of his Enemies here on earth, whose greatest punishment, albeit for the most part he reserueth for the life to com, yet some times for manifestation of his omnipotency, (as especially it was behouefull in those first dayes of

his

his appearance in the World) hee chasteneth them also, euen here on earth in the eye and sight of al men. So wee reade of the most infamous and miserable death of Herod the first, surnamed Ascolonita, who after his persecution of Christ in his infancy, and the slaughter of the Infants in Bethleem for his sake; was wearied out by a loathsome life, in feare and horrour of his owne Wife and Children: whom after hee had most cruelly murthered, was enforced also by desperation, through his vnspeakeable griefes, vexations, and torments, to offer his owne hand to his owne destruction, if he had not been stayed by his friends that stood about him.

After him, Archelans his eldest Sonne, that was a terrour to Iesus at his returne from Egypt, fell also by Gods Iustice into maruailous calamities. For first, beeing left a King by his Father, Augustus would not allow or ratifie that succession, but of a King made him a Tetrarch, assigning vnto him onely the fourth part of that dominion which his Father had before. And then againe, after nine yeares space, took that away

way in like maner, with the greateſt diſhonour he could deuiſe, ſeazing vpon all his treaſure & riches by the way of confiſcation, and condemning his perſon to perpetuall baniſhment, wherein he died moſt miſerably in Vienna in France.

Not long after this, the ſecond Sonne of Herod the firſt, named Herod Antipas, Tetrarch of Galilie, who put Saint Iohn Baptiſt to death, and ſcorned Ieſus before his paſsion, (whereat both himſelfe and Herodias his Concubine was preſent,) was depoſed alſo by Caius the Emperor, (beeing accuſed by Agrippa his neareſt kinſ-man) and moſt contumelioufly ſent in exile, firſt in Lyons in Fraunce and after that, to the moſt deſerte and inhabitable places in Spaine, where hee with Herodias wandring vp and downe in extream calamity ſo long as they liued, and finally ended their dayes abandoned of all men. In which miſery alſo it is recorded, that the dauncing daughter of Herodias, who had in her iolity demanded Iohn Baptiſts death, being on a certaine time enforced to paſſe ouer a frozen Riuer, ſuddenly the Ice brake, and ſhee in her fall had

Herod Antipas.

had her head cut off by the same Ice, without hurting the rest of her body to the great admiration of all the lookers on.

The like euent happened vnto an other of Herods family named Herod Agrippa, the accuser of the forenamed Herod the Tetrarch, who in his great glory and triumph, hauing put to death Saint Iames the brother of Saint Iohn Euangelist, and imprisoned Saint Peter that was soone after in a publike assembly of Princes and Nobles at Cæsaria striken from heauen with a most horrible disease, wherby his whole body putrified, & was eaten with vermine, as both S. Luke reporteth, and Iosephus affirmeth. And the same Iosephus, with no small meruaile in himselfe, declareth; that at the very same time whē he wrote this story, (which was about threescore and ten yeares after the death of Herod the first) the whole progeny and of-spring, kindred & family of the saide Herod, (which he saith was exceeding great, by reason he had many wiues together, with many children, brothers, & sisters, besides Nephewes and kinsfolke,) were al extinguished in most misera-

Acts 12.

ble

ble ſort and gaue a teſtimony (ſayth Ioſephus) to the world of the moſt vaine confidence, that men doe put in humane felicity.

The puniſhment of the Romanes.

And as the puniſhments lighted openly vpon Ieſus profeſſed enemies in Iury; ſo eſcaped not all the Romanes their chaſtiſement; I meane ſuch as had eſpecially their hands in perſecution of him or any of his followers after him. For firſt of Põtius Pilate, that gaue ſentence of death againſt him, we reade that after great diſgrace receiued in Iury, hee was ſent home into Italy, and there by manifeſt diſfauour ſhewed vnto him by the Emperour his Maiſter, fel into ſuch deſperation, as hee ſlew himſelfe with his owne hands.

Pilate.

And ſecondly, of the very Emperours themſelues, who liued from Tyberius (vnder whome Ieſus ſuffered) vnto Conſtantine the great, vnder whome Chriſtian Religion took dominion ouer the world, (which contayned the ſpace of three hundred years) very few or none eſcaped the manifeſt ſcourges of Gods dread full iuſtice ſhewed vpon them at the knitting vp of their dayes. For examples ſake; Tyberius, that permitted Chriſti-

Christians to liue freely, and made a Law against their molestation, (as before hath beene shewed) dyed in his bed peaceably But Caligula that followed him, for his contempt shewed against all diuine power, in making himselfe a God, was soone after murdered by the consent of his deerest friends

Caligula.

Nero also, who first of all other began persecution against the Christians, within few months after hee had put S. Peter and Saint Paule to death in Rome, hauing murthered in like manner his owne Mother, Brother, Wife, and Mayster, was vpon the suddaine, from his glorious estate and Maiesty, throwne dowae into such horrible distresse and confusion in the sight of all men, as beeing condemned by the Senate to haue his head thrust into a Pillary, & there most ignominiously to be beaten or whipped to death, was constrained (for auoyding the execution of that terrible sentence) to massacre himselfe with his own hands, by the assistance of such as was deerest vnto him.

Nero.

The like may bee shewed in the tragicall endes of Galba, Otho, Vitellius,

tellius, Domitian, Commodus, Pertinax, Iulian, Marcinus, Antonius, Alexander, Decius, Gallus, Volutianus, Aemilianus, Valerianus, Galienus, Caius Carianus Maximianus, Maxentius, Lucinius, and others

Many Emperors that dyed miserably.

Whose miserable deaths, a Noble man and Connsellor (well neere one thousand yeares past) did gather against Zosimus a Heathen Wryter, to shew thereby the powerfull hand of Iesus vppon his enemies: adding furthermore, that since the time of Constantine, (whiles Emperors haue beene Christians) few or no such examples can be shewed, except it be vpon Iulian the Apostata, Valens the Arian heretick, or some other of like detestable and notorious wickednes. And thus much of particular men, chastised by Iesus

But if we desire to haue a ful example of his iustice vppon a whole Nation together, letvs consider what befell Ierusalem, and the people of Iury, for their barbarous cruelty practised vpon him, in his death and passion. And truly, if we beleeue Iosephus, and Philo the Iewish Historiographer, (who liued eyther with Christ, or immediatly after him) it can

can hardly be expressed by the tong or penne of man, what insufferable calamities and miseries, were inflicted to that people, (presently vppon the ascention of IESVS) by Pilate their Gouernor, vnder Tyberius the Emperor; and then againe by Petronius vnder Caligula, and after that by Cumanus vnder Claudius, and lastly by Festus and Albinus vnder Nero. Through whose cruelties that Nation was enforced finally to rebell, and take Armes against the Romane Empire, which was the cause of their vtter ruine and extirpation, by Titus and Vespasian. At what time, besides the ouerthrow of their Citty, burning of their Temple, and diuers other infinite distresses, which Iosephus an eye witnesse protesteth, that no speech or humane discourse can declare.

The very same Author likewise recordeth, eleuen hundred thousand persons to haue been slaine, & foure score and seauenteene thousand taken aliue, who were eyther put to death afterward in publique tryumphes, or solde openly for bondslaues into all parts of the world.

And in this vniuersall calamity

of

of the Iewish Nation, being the most notorious and grieuous, that euer happened to people or Nation before or after them, (for the Romans neuer practised the like vpō others) it is singularly to be obserued, that in the same time and place, in which they had put Iesus to death before: that is, in the Feast of the Paschall, when their whole Nation was assēbled at Ierusalem, from al parts, prouinces, and Countries of the earth, they receiued this their most pitifull subuersion, and that by the hands of the Romane Cæsar, to whō by publique cry, they had appeared from Iesus, but a little before.

Yea, further it is obserued and noted, that as they apprehended Iesus, and made the entrance to his passiō vpon the Mount Oliuet, so Titus (as Iosephus writeth,) vppon the same Mount planted his first siedge for their finall destruction.

And as they led Iesus from Caiphas to Pilate, afflicting him in their presence: so now were they themselues led vp and downe, from Iohn to Symon, (two Tyrants that had vsurped dominion within the Citty,) and were scourged and tormented before

before the tribunal seates. Againe, as they had caused Iesus to bee scoffed, beaten, and villainously intreated by the Souldiors in Pilates pallace: so were now their owne principall Rulers and Noble-men, (as Iosephus writeth) most scornfully abused, beaten, and crucified by the same Souldiours. Which latter points of crucifying or villainous puting to death vppon the Crosse, was begun to be practised by the Romanes vpon the Iewish Gentry, immediately after Christs death, and not before. And now at this time of the warre, Iosephus affirmeth, that in some one day, fiue hundered of his Nation were taken and put to this opprobrious kinde of punishment, insomuch, that for the great multitude he saith. *Nec locus sufficeret Crucibus, nec Cruces corporibus:* That is, neyther the place was sufficient to containe so many crosses as the Romanes set vp, nor the crosses sufficient to sustaine so many bodies as they murdered by that torment.

Lib. de bel. cap. 28.

This dreadfull and vnspeakeable misery, fell vpon the Iews about forty yeares after Christes ascention, when they had shewed themselues most

most obstinate and obdurate against his doctrine, deliuered vnto them, not onely by himselfe, but also by his Disciples; of which Disciples they had now slaine S. Stephen and Saint Iames, and had driuen into banishment both S Peter and S Paule and other that had preached vnto them.

To which latter two Apostles, (I meane S. Peter and S. Paule) our Sauiour Christ appeared a little before their martyrdoms in Rome, as Lactantius writeth, and shewed that within three or foure yeares after their deaths, he was to take reuenge vpon their Nation, by the vtter destruction of Ierusalem and of that Generation. Which secret aduise, the sayde Lactantius affirmeth, that Peter and Paule reuealed to other Christians in Iury; whereby it came to passe (as Eusebius also and other Authors doe mention) that all the Christians liuing in Ierusalem, departed thence, not long before the siedge began, to a certaine Towne named Pella, beyond Iordan, which was assigned them for that purpose by Iesus himselfe, for that it beeing in the dominion of Agrippa, who stood with the Romanes, it remained

Lib. 4 diui. instit. cap. 21.

ned in peace and safety, while all Iury besides was brought to desolatiō.

This then was the prouidence of God for the punishment of the Iews at that time. And euer after, their estate declined frō worse to worse, and their miseries daily multiplyed throughout the world. Whereof he that will see a very lamentable narration, let him reade but the last Book onely of Iosephus History, *De bello Iudaico*, wherein is reported, besides other things, that after the war was ended, and all the publique slaughter ceased. Titus sent threescore thousand Iewes as a present to his Father to Rome, there to be put to death at his pleasure in diuers & sundry manners. Others he applyed to be spectacles for pastime to the Romanes that were present with him, wherof Iosephus sayth, that he saw with his owne eyes, two thousād and fiue hundred murdered & consumed in one day, by fight & combat among themselues, and with wilde Beasts, at the Emperors appointmēt. Others were assigned in Antioch & other great Cities, to serue for faggots in their famous bone-fires, at times of triumph. Others were solde

The Iewish miseries after the destruction of Ierusalem.

to

to be bond-slaues, others condemned to dig and hewe stones for euer. And this was the ende of that warre and desolation.

After this againe, vnder Traiane the Emperour, there was so infinit a number of Iewes slaine, and made away by Marcus Turbo in Affrica & Lucius Quintus in the East, (as all Histories agree) that it is impossible to expresse the multitude. But yet more wonderfull it is, which the fiue Historians do report, that in the 18. yeare of Adrian the Emperor, one Iulius Seuerus being sent to extinguish all the remnant of the Iewish generation, destroyed in small time ninety and eight Townes and Villages within that Country, and slewe fiue hundred and foure-score thousand of that blood and Nation in one day: at which time also hee beate downe the citty of Ierusalem in such sort, as he left not one stone thereof standing vpon another of their ancient buildings; but caused some part thereof to be re-edefied againe, and inhabited onely by Gentiles. He changed the name of the Citty and called it AELIA, after the Emperors name. Hee droue all the progeny

The finall desolation of the Iewish Nation.

geny & of-spring of the Iewes foorth of all those Countries, with a perpetuall Law confirmed by the Emperour, that they should neuer returne: no, nor so much as looke backe from any high or eminent place to that Country againe. And this was done to the Iewish Nation by the Romane Emperours, for accomplishing that demand, which their principal Elders had made not long before vnto Pilate the Roman Magistrate, concerning Iesus most iniurious death, crying out all with one consent and voice, to wit, *Let his blood be vppon vs, and vppon our posterity.*

Math. 25.

The seauenth Consideration.

The fulfilling of Iesus Prophesies.

AND herein also, I meane in the most wonderful, and notorious chastisement, or rather reprobation of the Iewish people, which of all the worlde was Gods peculiar before, is set out vnto vs as it were in a Glasse, the seauenth and last point, which wee made mention of before in the beginning of this Section: to wit, the fulfilling of such speeches & propheſies, as Iesus vttered when he was vppon the earth; as namely at one

one time, after a long and vehement commination made to the Scribes and Phariſes, and principall men of that Nation, (in which he repeateth eight ſeuerall tymes that dreadfull threat Woe) hee concludeth finally, that all the iuſt bloud, iniuriouſlie ſhedde from the firſt Martyr Abell, ſhould be reuenged very ſhortly vpon that generatiō And in the ſame place, he menaceth the populous citty of Ieruſalem, that it ſhould bee made deſert. And in another place hee aſſureth them, that one ſtone ſhould not be left ſtanding thereof vpon another. And yet further he pronounceth vppon the ſame Citty theſe words; *The dayes ſhall come vpon thee, and thine enemies ſhall enuiron thee with a wall, and ſhall beſiedge thee: they ſhall ſtrengthen thee on euery ſide, and ſhall beate thee to the ground, and thy Children in thee.* And yet more particularly, he foretelleth the very ſignes whereby his diſciples ſhould perceiue when the tyme indeede was come, vſing this ſpeech vnto them. *When you ſhall ſee Ieruſalem beſiedged with an Armie, then knowe yee that her deſolation is at hand, for that theſe are the dayes of reuenge,*

Math. 23.

Luke 21.

Luke 19.

Luke 21.

to the ende all may bee fulfilled which is written. Great diſtreſſe ſhall ſtande vppon this earth and vengeance vppon this people. They ſhall bee ſlaine by dint of the ſword, and ſhall be ledde as ſlaues into all countries. And Ieruſalem ſhall be troden vnder feete by the Gentiles, vntill the time of Nations be accompliſhed.

This fore-told Ieſus of the myſtery that was to fall vppon Ieruſalem, and vppon that people (by the Romaynes and other Gentiles,) when the Iewes ſeemed to bee in moſt ſecurity, and greateſt amity with the Romaines, (as alſo they were when the ſame things were written,) and cõſequently at that time, they might ſeeme in al humane reaſon, to haue leſſe cauſe then euer before to myſdoubt ſuch calamities. And yet how certain and aſſured foreknowledge, (& as it were moſt ſenſible feeling) Ieſus had of thoſe miſeries; hee declared, not onely by theſe expreſſe wordes, and by their euent: but alſo by theſe pitifull teares he ſhed vpon ſight & conſideration of Ieruſalem, and by the lamentable ſpeech he vſed to the women of that Citty, who wept for him at his paſſion, perſwading them to weep rather for themſelues

Luke 19.

ſelues and for their Children (in reſpect of the miſeries to follow) then for him Which words and predictions of Ieſus, together with ſundry other his ſpeeches, fore-ſhewing ſo particularly the imminent calamities of that Nation, (and that as I haue ſayde, at ſuch time, when in humane diſcourſe ther could be no probability therof) when a certain Heathen Chronicler and Mathematique, named Phlegon, about a hundred yeres after Chriſtes departure, had dilligently conſidered, hauing ſeene the ſame alſo in his dayes moſt exactly fulfilled, (for he was Seruant to Adrianus the Emperour, by whoſe commaundement as hath been ſayd before, the finall ſubuerſion of that Iewiſh nation, was brought to paſſe) thys Phlegon (I ſay) though a Pagan, yet vpon conſideration of theſe euents, and others that hee ſaw, (as the extream perſecution of Chriſtians fore-told by Chriſt and the like) he pronounced, that neuer any man foretold things ſo certainly to come, or that ſo preciſely were accompliſhed, as were the predictions & prophecies of Ieſus. And this Teſtimony of Phlegon, was alledged and v r- Luke 13.

ged for Chryſtians againſt one Celſus a Heathen Philoſopher and Epicure, by the famous learned Origen euen the very next age after it was written by the Author; ſo that of the truth of this allegation, there can be no doubt or queſtion at all.

Other prophecies of Ieſus fulfilled to his Diſciples.

AND now albeit theſe predictions & prophecies, concerning the puniſhment and reprobation of the Iewes, fulfilled ſo euidently in the ſight of all the world, might bee a ſufficient demonſtration, of Ieſus fore-knowledge in affaires to come, yet are there many other things beſides fore-ſhewed by him, which fell out as exactly as theſe did, notwithſtanding that by no learning, Mathematicall reaſon, or humaine coniecture, they were or might be foreſeene. And as for example, the foretelling of his owne death, the manner, time and place thereof; as alſo the perſon that ſhoulde betray him, together with his irrepentant ende. The flight, feare, and ſcandall of his Diſciples, albeit they had promiſed

and

& protested the contrary. The three seuerall denyals of Peter The particular time of his owne resurrection, and ascention The sending of the holy Ghost, and many other the like predictions, prophecies and promises, which to his Apostles, Disciples, and followers that heard them vttered, & left them written before they fell out, and saw them afterward accomplished; and who by the falsehoode thereof should haue receiued greatest damage of all other men, if they had not beene true; to these men (I say) they were most euident proofes of Iesus diuine prescience in matters that should ensue.

Prophecies fulfilled in the sight of the Gentiles.

BVT yet for that an Infidell (with whome onely I suppose my selfe to deale in this place) may in these and the like things, finde (perhaps) some matter of cauilation, and say, that these prophecies of Iesus, were recorded by our Euangelistes, after the particularities therein propheciced were effectuated and not before; and consequently, that they might

be forged, I will alledge certaine other euents, both fore tolde and registred before they came to passe, & deuulged by publique writings in the face of all the world, when there was small semblance that euer the same should take effect. Such were the particular fore-tellingof the kind and manet of S. Peters death, whiles he liued. The particular & different manner of S. Iohn the Euangelistes ending from the rest of the Apostles. The fore-shewing and describing to his Disciples the most extreame and cruell persecutions, that should ensue vnto Christians for his sake, (a thing at that time not probable in reason, for that the Romans permitted the exercise of all kinds of Religions,) and that notwithstanding all these pressures & intollerable afflictions, his faithfull followers should not shrinke, but hold out and daily increase in zeale, fortitude and number, and finally should atchieue the victory & conquest of all the world; a thing much more vnlikely at that day, and so far passing all humane probability, as no capacity, reason, or conceite of man, might reach or attaine the fore-sight

thereof,

thereof. And with this will we conclude our third & last part of the generall diuision set downe in the beginning, concerning the grounds & proofes of Christian Religion.

The Conclusion.
Sect. 4.

BY al that hetherto hathbeen said we haue declared & made manifest vnto thee (gentle Reader) three things of great importance. First, that from the beginning and creation of the world, there hath beene promised in all times & ages a Messias, or Sauiour of mankinde, in whom, and by whom, all Nations should be blessed; as also, that the particular time, manner, and circumstance of his comming, together with the quality of his person, purpose, doctrine, life, death, resurrection, and ascention, were in like manner by the Prophets of GOD, most euidently foreshewed Secondly, that the very same particulars and special points that were assigned and sette downe by the sayde Prophets, were also fulfilled most exactly with their circumstances, in the person & actions

The sum of the three former Sections.

on of Iesus Christ our Lord and Sauiour. Thirdly, that besides the accomplishment of all the fore-sayde prophecies, there were giuen by Iesus many signes, manifestations, and most infallible arguments of his deity and omnipotent puissaunce, after his ascention or departure from all humaine and corporall conuersation in this world.

By all which waies, meanes, arguments and proofes, and by ten thousand more, which to the tongue or penne of man are inexplicable, the Christian minde remaineth setled, & most firmly grounded in the vndoubted beliefe of his Religion, hauing besides al other things, euidences, certainties & internall comforts and assurances which are infinite, these eight demonstratiue reasons and perswasions which ensue, for his more ample and abounda*n*t satisfaction therein.

The Prophecies.

FIrst that it was impossible, that so many things should bee foretold so precisely, with so many particularities, in so many ages, by so diffe-

different perſons of all ſanctity, with ſo great concord, conſent, and vnity, and that ſo long before hand, but by the Spirit of God alone that onely hath the fore-knowledge of future euents.

The fulfilling.

SEcondly, that it could not poſsibly be ſo, that ſo many things ſo difficult and ſtrange, with all their particulars and circumſtances ſhold be ſo exactly and preciſely fulfilled, but in himſelfe alone, of whom they were truely meant.

Gods aſsiſtance.

THirdly, that it can no wayes be imagined, that GOD would euer haue concurred with Ieſus doo-ings, or aſsiſted him aboue all courſe of nature, with ſo aboundant Myracles, as the Gentiles doe confeſſe that hee wrought, if he had been a ſeducer, or take vpō him to ſet forth a falſe doctrine.

Iesus doctrine.

FOurthly, if Iesus had intended to deceiue and seduce the wor'd, he would neuer haue purposed a doctrine so difficult and repugnant to a'l sensuality, but rather would haue taught things pleasant and gratefull to mans voluptuous delight, as Mahomet did after him. Neyther could the nature of man haue euer effectuously embraced such austerity, without the assistance of some diuine and supernaturall power.

Iesus manner of teaching.

FIftly, for that Iesus being poorely borne and vnlettered, as by his aduersaries confession doth appeare, and that in such an age and time, when all Worldly learning was in most florishing estate; he could neuer possibly, but by diuine power, haue attained to such exquisite knowledge in all kind of learning, as to be able to decide all doubts and cõtrouersies of Philosophers before him, as he did, laying downe more plainely, distinctly, & perspicuously, the

the pyth of all humane and diuine learning, within the compaſſe of three years teaching, (and that to auditors of ſo great ſimplicity) then did all the Sages of the world vnto that day; inſomuch that euen then, the moſt vnlearned Chriſtians at that time, could ſay more in certainty of truth, concerning the knowledge of GOD, the creation of the world, the end of man, the reward of vertue, the puniſhment of vice, the immortality, and reſt of our Soules after this life, and in other ſuch high points and myſteries of true Philoſophy, then could the moſt famous and learned of all the Gentiles, that had for ſo many ages before, beaten their braines in contention about the ſame.

Ieſus life and manner of proceeding.

SIxtly, if Ieſus hadde not meant plainly and ſincerely in all his doings, according as he profeſſed, hee would neuer haue taken ſo ſeuere a courſe of life to himſelfe, neyther would he haue refuſed all temporall dignities and aduancements as hee did;

did: he would neuer haue choſen to die ſo opprobriouſly in the ſight of all men, or made election of Apoſtles and Diſciples ſo poore and contemptible in the World; nor if hee had, would euer worldly men haue followed him in ſo great multitudes, with ſo great feruour, zeale, conſtancy, and perſeuerance vnto death.

The beginners and firſt publiſhers of Chriſtian Religion.

SEuenthly, we ſee that the firſt beginners and founders of Chriſtian religion left by Ieſus were a multitude of ſimple and vnskilfull perſons, vnapt to deceiue or deuiſe any thing of themſelues. They began againſt all probability of mans reaſon, they went forward againſt the ſtreame and ſtrength of the World: they continued and increaſed aboue humane poſsibility; they perſeuered in torments and afflictions inſufferable; they wrought Myracles aboue the reach and compaſſe of mans ability; they ouerthrew Idolatry that then poſſeſſed the world, and confounded all powers infernal, by the onely name & vertue of their Mayſter

Maiſter. They ſaw the propheſies of Ieſus fulfilled, and al his diuine ſpeeches and predictions came to paſſe. They ſaw the puniſhment of their enemies & chiefe impugners to fall vpon them in their dayes They ſaw euery day whole Prouinces, Countries, and Kingdomes conuerted to their faith. And finally, the whole Romane Empire, and world beſides, to ſubiect it ſelfe to the Law, obedience, and Goſpell of their Maiſter.

The preſent ſtate of the Iewes.

LAſtly, among all other reaſons & arguments, this may be one moſt manifeſt vnto vs: that wheras by very many teſtimonies & expres propheſies of the olde Teſtament, it is affirmed, that the people of Iſrael ſhould abandon, perſecute, and put to death, the true Meſsias at his comming as before hath been ſhewed; and for that fact, ſhould it ſelfe be abandoned of God, and brought to ruine and diſperſion ouer all the World: (wherein according to the words of Oſe, *They ſhall ſitte for a long time without a King: without a Prince, without Sacrifice, without Al-* Oſea 3.

tar,

tar, without Ephod, or Images, and after this againe the children of Israel shall returne, and seeke their God in the last dayes.

We see in this age the same particularities fulfilled in that Nation, & so haue continued now for these 16. hundred yeares: that is, we see the Iewish people afflicted aboue all nations of the world: dispersed in seruility throughout all corners of the earth, without dignity of reputation: without King, Prince, or Commonwealth of themselues, prohibited by al Princes both Christian and other, to make their sacrifice where they inhabite: depriued of all meanes to attaine to good knowledge in good literature, whereby daily they fal into most grosse ignorance, and absurdities against cõmon reason in their latter doctrine, thẽ did the most barbarous Infidels that euer were, hauing lost all sence and feeling in spirituall affayres: all knowledge and vnderstanding in Celestiall thinges for the life to come: hauing among them no Prophet, no graue teacher, no man directed by Gods holy Spirit: and finally, as men forlorne and filled with all kinde of misery, doe

both

both by their reward and externall calamities, preach denounce, and testifie to the World, that Iesus whom they crucified. was the onely true Messias and Sauiour of man-kinde, and that his bloud, (as they themselues required) lyeth heauily vppon their generation for euer.

The Conclusion of the Chapter, with an admonishment.

WHerfore, to conclude this whole Discourse, and Treatise of the proofes and euidences of our Christian Religion: seeing that by so manifold and inuincible demonstrations, it hath been declared and laid before our eyes. that Iesus is the only true Sauiour & Redeemer of the World; and, consequently, that his seruice and Religion, is the only way and meane to please almighty God, and to attaine euerlasting happines: there remaineth now to bee considered, that the same Iesus, which by so many Prophets was promised to be a Sauior, was also fore told by the selfe-same Prophets, that he should be a Iudge, and Examiner of all our actions. Which latter point, no one

Pro-

Prophet that hath fore-shewed his comming, hath omitted seriously to inculcate vnto vs? No not the Sibyls themselues, who in euery place where they describe the most gracious coming of the Virgins Sonne, do also annexe thereunto his dreadfull appearance at the day of Iudgement, especially in those famous Acrostick verses, whereof there hath beene so much mention before? the whole discourse vpon the words *Iesus Christ the Sonne of God, Saviour, and Crosse*. Containeth nothing else, but a large and ample description, of his most terrible comming in fire and flame, and conflagration of the worlde at that dreadfull day, to take account of all mens words, actions, and cogitations.

To which description of the Pagan Prophets, is cõsonant the whole tenor and context of the olde Bible, foreshewing euery where, the dreadfull maiesty, terror, and seuerity of the Messias at that day. The new Testament also, which tendeth both to comfort and solace mankind, and is called by the name of Euangile, in respect of the ioyfull newes which it brought into the world, omitteth

1 Reg. 2.
Esay 2.
Daniel. 7.

teth not to put vs cõtinually in mind of this point. And to that end, both Christ himselfe, amidst all his sweet and comfortable speeches with his Disciples, did admonish them often of this last day, and his Apostles, Euangelists, and Disciples after him, repeated, itterated & vrged this important consideration, in all their words and writings. Math. 12. Mark 23. Luke 17.

Wherefore, as by the name and cogitation of a Sauior, we are greatly stirred vp to ioy, alacrity, confidence, and consolation, so by this admonishment of Gods Saints, and by the testimony of our Lord & Sauiour Iesus Christ himselfe, that hee is to be our Iudge, & seuere examiner of all the minutes and moments of our life; wee are to conceiue iust feare and dread, of this his second comming.

An illation vpon the premisses, with an Exhortation.

AND as by the whole former treatise, we haue bin instructed that the onely way to saluation, is by the true profession of Christian Religion: So by this account that shall be

bee demaunded at our hands at the last day, by the Author and first instituter of this Religion. Wee are taught, that vnlesse we be true Christians indeed, and do performe such duties as this Law and Religion prescribeth vnto vs, so farre off shal wee be from receiuing any benefit by the Name, as our iudgement shal bee more grieuous, and our finall calamity more intollerable. For which cause, I would in sincere charity exhort euery man, that by the former discourse hath receiued any light, & is throughly confirmed in his iudgement concerning the manifest & vndoubted truth of this Christian Religion: to imploy his whole study and endeuors, for the attainment of the fruite and benefit thereof, which is by being a true and faithful Christian: for that our Sauiour Christ himselfe fore-signified, that many should take vppon them the name, without benefit or cõmodity of their profession.

And to the end each man may the better know or coniecture of himselfe, whether he be in the right way or no, and whether hee performe indeed the true duty belonging to a faith-

faithful Christian. I haue thought convenient to adioyne this Chapter next following of that matter. and therin to declare the particvlar points belonging to that profession. Which being knowne and throvghly considered, it shall be easie for every one that is not over-partiall, or wilfvlly bent to deceive himselfe to discerne cleerely of his owne estate, & of the covrse and way that he holdeth.

This (I say) is a high point of wisedome for al men to doe while they have time: least at the last day wee having passed over the whole covrse of ovr liues in the bare name onely of Christianity, withovt the substãce and true knowledge thereof, do find our selves in the number of those most miserable and vnfortunate people who in time to come shal cry Lord, Lord, and receive no comfort at al by that confession.

HOW

HOW A MAN MAY iudge or diſcerne of himſelfe, whether he be a true Chriſtian or not.

With a declaration of the two parts belonging to that profeſsion: which are, beliefe and life.

CHAP. V.

AS in humane learning & Sciences of this world, after declaration made of the vtility, poſsibility, certainty, conueniency, & other qualities, commendations, and properties thereof: the next point is to ſhew the meanes & waies wherby to attaine the ſame: ſo much more, in this diuine and heauenly doctrine of Chriſtian Religion, (which concerneth our ſoule & euerlaſting ſaluation) for that we haue ſhewed before, not onely the moſt vndoubted Truth, wherevppon it ſtandeth, but alſo that the knowledge hereof is ſo abſolutely neceſſary, as there is no other name or profeſsiõ vnder heauen,

uen, whereby mankinde may be saued, but onely this of Iesus; it followeth by order of cõsequence, that we should treate in this place, how a man may attaine the fruite of this doctrine, that is to say, how he may come to bee a good Christian; or if he already possesse that name, how he may examine or make tryall of himselfe, whether he be so indeed or not. Which examination to speake in briefe, consisteth wholy in consideration of these two points First, whether hee doe not onely beleeue vnfaynedly the totall summe of documents and mysteries, left by Iesus and his Disciples to the Catholique Church, but also perswade & assure himselfe, of the forgiuenesse of al his sinnes, and of the fatherly loue and fauour of GOD, towards him in Christs Iesus, whereby he is adopted to be the Sonne of God and an heire of euerlasting life. Secondly, whether he confirme and frame his life, according to the precepts and doctrin of Christ Iesus. So that in these two points, we are to bestow our whole speech in this Chapter.

Acts 4. The effect of this Chapter.

The

The first part concerning Beleefe.

AND for the first, how to examine the truth of our beleefe, it would be ouer tedious to lay downe euery particular way that might be assigned for discusion thereof: For that it would bring in the contentiō of all times, as well auncient as present, about cōtrouersies in Christian Faith, which hath beene impugned from age to age, by the seditious instruments of Chrystes infernall enimie. And therefore as wel in respect of the length, (whereof this place is not capable) as also for that of purpose, I doe auoyde all dealling, with matters of controuersie within the compasse of this woorke. I meane onely at this time, (for the comfort of such as are already in the right way, and for some light vnto others, who perhaps of simplicity may walk awry) to sette downe with as great breuity as possibly may be, some few generall notes or obseruations, for their better helpe in this behalfe.

In which great affayre of our faith and beleefe, (wherein consisteth as well the grounde and foundation of

our

our eternal weltare, as alſo the fruit and entire vtilitie of Chriſtes comming into this world; it is to be conſidered, that GOD could not of his infinite wiſedome, (to re-ſeeing all thinges and times to come) nor euer would of his vnſpeakable goodnes, (deſiring our ſaluation as hee doth) leaue vs in this life, without moſt ſure, certain, & cleare auoydance of this matter: and conſequently, wee muſt imagine that al our errors committed herein, (I meane in matters of Faith and Beliefe among Chriſtians) doe proceede rather of ſin negligence, wilfulnes, or inconſideration of our ſelues, then either of difficulty, or doubtfulnes in the meanes left vnto vs, for diſcerning of the ſame, or of the want of Gods holy aſſiſtance to that effect, if we would with humility accept thereof. The matters of faith & beleefe eaſie amōg Chriſtians.

This Eſay made plaine, when hee propheſied of the proſpicuitie, that is, of this moſt excellent priuiledge in Chriſtian Religion, ſo many hundred yeares before Chriſt was born. For after that in diuers Chapters he had declared the glorious comming of Chriſt, in figures and Myracles, as alſo the multitude of Gentiles, that ſhould

ſhould embrace his doctrine, together with the ioy and exultation of their conuerſion: he fore-ſheweth preſently, the wonderful prouidence of God alſo, in prouiding for Chriſtians ſo manifeſt a way of direction for their Faith and Religion, as the moſt ſimple and vnlearned man in the world, ſhould not be able (but of wilfulneſſe) to goe aſtray therein. His words are theſe, directed to the Gentiles. *Take comfort and feare not, Behold, your GOD ſhall come and ſaue you. Then ſhall the eyes of the blinde bee opened, and the eares of the deafe ſhall be reſtored, &c. And there ſhall bee a path and a way: which ſhall bee called the Holy way: and it ſhall bee vnto you ſo direct a way, as a foole ſhall not bee able to erre therein.* By which words we ſee, that among other rare benefits that Chriſts people were to receiue by his comming, this ſhould be one, and not the leaſt, that after his holy doctrine once publiſhed & receiued, it ſhould not be eaſie for the weakeſt in capacity or learning that might bee, (whom Eſay heere noteth by the name of Fooles,) to runne awry in matters of their beleefe, ſo plaine, cleere, and euident,

Eſay 35.

ſhould

ſhould the way for all tryall thereof bee made.

GOD hath opened himſelfe vnto vs in the holy ſcripturs, the writings and doctrine of Moſes and the Prophets of Chriſt, and his Apoſtles: wherein is contained whatſoeuer is neceſſary for our ſaluation. For although the inuiſible things of God, that is, his power and God-head, may be ſeene by the workmanſhip, and creation of the world, wherein is in a booke written with the hand of GOD, and laid open to the eyes of men, the glory of God and his mighty power appeareth: Yet be cauſe, either we read not this booke at all, or if we doe, we reade it careleſly, therefore it was neceſſary that the Lord God ſhould adde another Booke, more plaine and eaſie to be read, ſo that he may run that readeth it, and this is, (as hath been ſaid) his holy will, reuealed vnto vs in his written word. Which S. Auguſtine therfore very wel calleth the letters or Epiſtle of God. ſent vnto vs from our heauenly Country, to teach vs to liue godly and righteouſly whilſt wee ſoiourne heere in this preſent world.

Iohn. 10. 22

Rom. 1, 20.

Pſa, 19, 1.

Abac, 2. 2.

Psal.116. This is the Lanthorne whereby our feete may be directed, and the light wherby our paths may be guided vnto Christ: it is that most certaine and infallible rule and leuel of all our actions, whereby both our faith and life are to be squared and framed. Yea, it is that holy and vndefiled way, and withal that plaine and easie way denoted by Esay, which euen the very entrance therof, giueth light and vnderstanding (as Dauid speaketh vnto the simple.

1 Pet.3. And although wee must confesse with Saint Peter, that ther are some things in the Scripture hard to bee vnderstood, yet wee may also say with the same Peter, that they are hard to those that are vnlearned & vnstable, which peruert and wrest them to their owne destruction. So

1 Cor.4,3.4 that if the Gospell of Christ be yet hid, it is hidde to them that perish, whose sence Sathan hath closed, that the light thereof should not shine vnto them. And here-hence it is, that the Apostle Saint Paul, pro-

Tit.3. nounceth so peremptorily of a contentious and hereticall man, *that he is damned by the testimony of his owne iudgement or conscience*, for that hee hath

hath abandoned this common, direct, and publique way, which al men might see, and hath deuised particular paths and turnings to himselfe. And here-hence it is, that the ancient Fathers of Christs Primatiue Church, disputing against the same kinde of people, defended alwayes, that their error was of malice, and wilfull blindnes, and not of ignorance; applying these words of prophesie vnto them, *They that saw me, run from me.* Psal. 31.

Thus then it appeareth, that the plaine and direct way mentioned by Esay, wherein no simple or ignorant man can erre, is the doctrine taught by the mouth of our Saui our Christ and his Apostles, which howsoeuer it seeme to be obscure and darksome to men of peruerse mindes, that are not exercised in it, yet to the godly and studious Readers & hearers that haue their eyes opened, and their mindes lightened to see the truth, it is most plaine and easie to be vnderstood. 1 Pet. 1.

And this is the cause, that those holy and sage Apostles of Christ for the better peruerting of al by-wayes, crooked paths, and blinde lanes of

1 Cor. 16. Gal. 5. errors that afterwards might arise, (as by reuelation from Iesus they vnderstood there should bee many) so earnestly exhorted, & so vehemently called vpon the people, to stand fast in the documents then receiued, to hold firmely the faith & doctrine already deliuered, as a *Depositis* & treasure committed, to be safely kept vntill the last day. And aboue all other thinges, they most diligently forewarned them, to beware of new fangled teachers, whō they called Heretiques, who should breake from the vnity of that body whereof Christ is the head, and should deuise new glosses, expositions, and interpretations of scripture, bring in new senses, doctrines, opinions, and diuisioes to the renting of Gods Church and Citty now builded, and to the perdition of infinite soules.

Gal 1, 11. The Apostle S. Paule, euen whilest hee liued, found some of his Schollers to be remoued by new fangled Teachers to another Gospel, and the better to make them see their error, hee appealeth to the Gospel which he had taught them. The Gospel he preached was not after man, neyther receiued he it of man, but by reuela-

uelation from Iesus CHRIST. He brought them no fancies, Visions, dreames interpretation of Scripture hatched in his owne braine, but the pure and sincere doctrin receiued by reuelation from God himselfe, and faithfully deliuered vnto them without hacke or maime, as he receiued it. 1 Cor. 12, 13

Therefore re Saint Ierom vpon that place, considering how all Hereticks haue iugled with the scriptures from time to time, sayth That Marcion and Basilides, and other Heretickes, (the contagious botches and plague sores of the Church,) haue not the Gospel of God, because they haue not the Spirit of GOD, without which that which is taught, groweth to bee mans Gospell. This maketh that learned Father to resolue vppon the matter, that it is a dangerous thing peruersly to expound the holy Scriptures, for by this meanes, that is, by wrong and peruerse interprepation, that which is Gods Gospell, is made mans Gospell, *& quod peius est*, and that which is woorse, (sayth this holy Father,) it is made the diuels Gospell. For discerning therefore of this kinde of most per-

Eph.14.14. nicious people, and their diuiliſh dealing, and leaſt we ſhould be carried away with every winde of doc-
1 Cor.24. trine by the wilines of men, GOD hath ordained in his Church, Apoſtles, Doctors, Prophets, Paſtors, and Interpreters, whom he hath ſo guided and governed frō time to time, with his holy Spirit, that they have beene able by the Scriptures to repreſſe and beate downe whatſoever errors and hereſies have beene raiſed vp by the enemies of Gods truth contrary to the analogy of faith & rule of charity; that is to ſay, beſide the true ſence and meaning of the Canonicall Scripture.

When there roſe vp certaine ſeditious fellowes among the Iewes, in the Primitiue Church, making ſome contention about their Ceremonies, as did Simon Magus, Nicholas, Cerinthus, Ebion, and Meandes, that were heretiques. They were refelled and convinced out of the Scriptures, by the Apoſtles and their Schollers, Martialis Dyoniſius, Areopagita, Ignatius, Polycarpus, and other, who were no doubt, directed and guided by the Spirit of God. After-ward, when Baſilides, Cerdon, Marcion, Va-

Valentinus, Tacianus, Apelles, Montanus, and diuers other troubled the Church with monstrous heresie, they were confuted by Iustinus Martyr, Dyonisius Bishop of Corynth, Ireneus, Clemens Alexandrinus, Tertullian, and their equals who in all their controuersies had recourse vnto the Scriptures, and being instructed and lead by the Spyrit of truth, preuailed mightily against their aduersaries. And so downeward from age to age vnto our dayes, whatsoeuer heresie or different opinion hath sprung vp contrary to the doctrin of Christ and his Apostles it hath bene checked & controlled by the watchmen, spirituall Pastours and Gouernonrs of the Church, who alledged alway the consent of the Scriptures for decyding of all doubts, and were most graciously guided by the Spirit of GOD in all their actions. And hereof it is, that the word of God is called the sword of the Spyrit, becausse as it was giuen by inspiration at the first, so beeing expounded by the direction of the same spirit, it is most liuely and mighty in operation: sharper then any two edged sword, and entring through euen 2. Tim. 3. 16 Heb. 4. 12.

to the deuiding asunder of the soule and the spirits of the ioynts and the Marrow, and it is a discerner of the thoughts and intents of the heart.

This is that spirituall sword wherwith our Sauiour Christ preuailed against Sathan the head Lord & mayster of all Heretiques, who notwithstanding pretended scriptures for his diveliſh purposes. And the Apostle Pavle, beeing fvrnished with this onely weapon, disputed against the perverse and over-thwart Iewes which dwelt in Damascvs, and confovnded them, prooving by conference of Scriptvres, that this was very Christ.

Math. 4.

Acts 9.

Now as it was expedient that the Gospels shovld be written, that we learning the trvth foorth of them, shovld not be deceived by the lyes of heresies; so was it necessary that the same gospels shovld be preached for the confirmation of fayth. And hereof it is, that the Apostle Saint Pavle, Rom 10 saith, that faith commeth by hearing the word of God, becavse the word preached, is the ordinary meanes to beget and increase faith in vs, for the which cavse also, it is called the incorrvptible seede,

Eph. 5, 26.

where-

whereby we are born anew, & wherby the Church is sanctified vnto the Lord.

Wherefore to conclude this point, seeing that the whole Scriptures are that most infallible and secure way mentioned by Esay, seeing they are the rule and Iewell both of our fayth and life, containing in them sufficient matter to confute error, & confirme the truth, able to make a man wise vnto salvation, and perfectly instructed vnto euery good worke, this ought to be the duty of the faithfull, (that I may vse the words of Basil) to bee thoroughly perswaded in his mind, that those things are true & effectuall, which are vttered in the Scripture, & to reiect nothing thereof. For if what soeuer is not of faith be sinne, (as sayeth the Apostle) and if faith commeth by hearing, and hearing by the word of God, without doubt when any thing is without the holy Scripture, (which cannot be of faith,) it must needes bee sinne. And therefore (to speake as S. Augustine speaketh) if any, I will not say if wee, but (which S. Paule addeth) if an Angell from Heauen, shall preach either of Christ or of his

2 Tim. 3, 15

Church or of any other thing which pertaineth to faith, or to the leading of our life, otherwise then wee haue receiued in the holy scriptures of the Law and the Gospell, let them bee accursed.

Now it forsaking all by-Paths of mens inuentions and traditions, wee
Ioh 5. 39. wil search diligently in the scriptures wherein wee thinke to haue eternall
Rom. 10. 1. life, wee shall see, that they testifie of
Gal 3. 24. nothing so much, as of the promises of God in Christ Iesus; who as hee is the end of the Law for righteousnesse to euery one that beleeueth, so doe they send vs directly, and as it were lead vs by the hand like a carefull Schoole-maister vnto him, teaching vs to apprehend and lay hold on him with the hand of faith, and to apply him with his gifts and graces vnto our selues, and our own saluation. So that faith is made the meanes, and as it were the Conduit to conuey Christ himselfe, his death, buriall and resurrection, and all the rest of his benefits vnto vs, which the Apostle witnesseth. Coloss. 2. 12. Yee are buried (saith hee) with him thorow Baptisme, in whom yee are also raised vp together, through *the faith*

of

of God, effectually working, who raiſed him from the dead. Wherof it inſueth, that all the faithfull doe not onely obtaine the benefit of Chriſts death and buriall by their baptiſme, whereby they die vnto ſinne, but alſo doe receiue and enioy, the fruite and effect of his reſurrection by a liuely faith, whereby they are quickned and raiſed vp vnto righteouſnes in this life, and are aſſertained of reſurrection to glory in the life to come, byhis mighty working that is able to ſubdue all things to himſelfe.

Seeing therefore that the ſumme and ſubſtance of our whole Religion, and of our eternall ſa'uation or damnation, conſiſteth in the knowledge of his owne vertue, it ſhall be woorth the labour breefely (but yet plainely) to deſcribe the forme, force and nature of this faith, whereof we ſpeake Wherein you ſhall not looke forthe diuers ſignifications, which that word receiues in Scripture, nor for any declaration of thoſe vnprofitable faiths whereof S Iames ſpeaketh which are common to the wicked, and to the Deuilles themſelues whereby they beleeue, that Ieſus is that Chriſt, but here my purpoſe is,

Phil. 3.

Iam. 2.

Mat. 1 24.

to entreate of that lively and saving Faith, which is peculiar and proper to the elect and chosen Children of
Mat.1,21. GOD, whereby they beleeue, that Christ is their Iesus, by whom they are saued from their sins, and from the punishment due vnto them for
Rom. 8,17. the same, and by whom onely they are restored to the fauour of GOD, and made heyres with Christ, of his heauenly kingdome.

In the Epistle to the Hebrues, there
Heb.11. is a notable discription of that liuely faith, wher it is said to be the ground of things that are hoped for, and the euidence of things that are not seen. Of which description of the Apostle we may make a plaine difinition after this sort. Faith is an assured perswasion of our saluation, by the means of Christ, which is grounded on the promises of God, & sealed in our hearts by the Holy Ghost. This definition is drawn from the form & property of true faith. but the other in the Epistle of the Hebrewes, seemeth rather to be take from the substance of faith, and speaketh of the obiect matter thereof. But both of them tend to one & the same thing, namely, to expresse the nature of

true

true faith, to consist in the certainty of that eternall life, which is purchased vnto vs by Christ Iesus, which although we enioy not presently, yet by faith we are as fully assured of it, as if we had possession and fruition thereof already. And hereof it is, Col 2,2. that the Apostle calleth it *Plerophoria*, Heb.10. fulnesse or assurance of faith, when we are perswaded, that wee are so highly in Gods fauour, that nothing is able to separate or remoue vs frō the loue that God beareth vs in his Sonne and our Sauiour Christ Iesus. This fulnes of faith containeth in it these three things.

First a notice or knowledge of the mercifull promises of God in Christ Iesus. Secondly, an vndoubted perswasion of the truth of those promises. And thirdly, the applying of the same to the comfort of our soules & consciences, for our euerlasting saluation. For as it is not enough for a man to haue meat, vnlesse hee also eate it & digest it, so it is not enough for vs to know the promises of God, Heb.4,2. vnlesse we beleeue the same to bee true, and apply them to our owne selues. And as it is not enough for a wounded man, to have a soveraigne

salve

ſalue or medicine in his window vnleſſe he apply it to his wound, ſo is it not ſufficient for vs, to know that Chriſt is the Sauior of the world, vnles alſo we acknowledge him to bee a Sauiour vnto vs, & lay hold on him by the hand of faith.

Wherefore, this is the propertie and effect of a ſauing faith, euen to apply Chriſt with his giftes vnto euery one of the faithful and to make all concluſions of GODS promiſes particular, that is peculier to thẽſelus and their owne ſaluation. And therefore it is, that faith is called the life of the ſoule, becauſe it is the inſtrumẽt wherewith Chriſt the true life, and foode of our ſoule is to be eaten. Yea it is the mouth, the toung, the teeth, the ſtomack, & the heat of our hearts and ſoules, whereby Chriſt the word of God, is ſpirituall taken, eaten and digeſted of vs: With which worde, or rather with which chriſt, our ſouls doth liue; namely, with the fleſh and blood of Chriſt, which we eate and drinke, whilſt we embrace & receiue Chriſt by a liuely faith.

Habac. 2. Rom 1. 17.

Iohn 6.

Whereupon Saint Cyprian hath this ſweete ſaying; *Quod eſca carni, hoc anima eſt fides, &c.* That which

which meate is to the flesh, that is faith to the soule. That which foode is to the body, that is the Word to the Spirit. So that faith is the bond, which doeth so straightly vnite and knit vs vnto Christ, no otherwise thē the members are vnited to the head: wherby we pertake his spiritual graces, as the members of mans body receiue nuttriment from the head: & in a word, what good things soeuer are necessary for our eternall life, do flowe and are deriued vnto vs from Christ, as from a most plentifull and wholesome Fountaine, and are conueyed vnto vs, by the instrument of Faith: as by a strong and substantiall Conduit pipe.

It were too long, and not so pertinent to the purpose, to recite al the properties of this sauing faith, wherof we speake: it may suffice therfore to haue shewed you these few notes, and effects thereof, by the due consideration whereof, it shall bee easie for any to examine & try themselues (as the Apostle speaketh,) whether they be in the faith or no; and consequently, whether they be true Christians for the first part of that profession namely, for matters of beleefe, 2. Cor. 13.

which

which consisteth (as hath beene shewed) not only in beleeving whatsoever is propoũded vnto vs in the holy Scriptvre, (although that also be a true faith) bvt also in the assvrance of Gods loue and fauour towards vs wrovght in ovr hearts by the preaching of the Gospell, & sealed by the Holy Ghost: whereby we do firmly perswade ovr selues, that ovr sinnes are as vtterly forgiven vs for Christ his sake as if we had never committed any, and his righteovsnes, as perfectly imputed vnto vs, as if wee had performed the same in our own persons. Wherefore to conclvde this first part of ovr present speech he that not onely protesteth with S. Ierome that he doth abhorre all sects, and names of particular men, as Marcionists, Montanists, Valentinians and the like, (which like the builders of Babel) haue built vp Churches, Sinagogves, and Conventricles to gette themselves a Name, that men might be called after them, Marcionists, Montanists and svch others; hee I say, that loatheth and detesteth sects, and as hee was not baptized in the Name of Marcion, Montan, or Valentine, bvt in the Name of Iesvs Christ,

Gen. 11.

Christ, so refuseth hee to be called a Marcionist, Montanist, or Valentinian, or by any name of any man vnder heauen, and therewithall reioyceth in the Name of Christ, to bee called a Christian, & giuing all doctrines and Gospels the slip, pitcheth him vppon the doctrine and Gospell of IESVS, taught by his holy Apostles; he that can captiuate his vnderstanding, to the obedience of Christ, to beleue hũbly such things as Christ by his Apostles proposeth vnto him, albeit his reason or sence should stand against the same. And not onely so, but also perswadeth & assureth his owne heart & soule, that all the mercifull promises that God maketh in his word, to belong vnto him in speciall, and that he is one of that number which GOD hath elected to saluation, and for whose sinnes, Christ Iesus the son of GOD was content to die, and to rise again for his iustification, hee that findeth himselfe to be in this fayth, or rather this fayth to bee in him, and feeleth the fruits and effects thereof, that is as they are reckned by the Apostle, Rom. 5. to bee at peace with God, to haue an entrãce vnto grace, to haue

2. Cor 10.

Ephe. 3.

spi-

spirituall ioy, not only in prosperity, but euen in tribulation & affliction; to haue hope that maketh not ashamed; and to haue the loue of God shed abroad in his hart, by the working of the holy Ghost. This man (no doubt) is in a most sure case for matters of his faith, and cannot possibly walke awry therein, but may think himselfe a good Christian, for this first point, which is, for matters of Beleefe.

The second part of this Chapter.

THere followeth the second part of Christian profession, concerning life and manners; which is a matter of so much more difficulty then the former, by how many more wayes a man may bee led from vertuous life, then from sincere faith, wherein there can be no comparison at all, seeing the path of our beleefe is so manifest (as hath bin shewed,) that no man can erre therein, but of inexcusable wilfulnes. Which wilfulnesse of errour the holy Fathers of Christs Primatiue Church, did alwaies referre to two principall and originall causes, that is, to pride and

ouer-weening in our own conceits, and to malice against our Superiors for not giuing our selues contentation to the things that we desire. Of the first doe proceede new opinions, new glosing, expounding, & applying of the Scriptures preferring our owne iudgement before all other, past or present: the contempt and debasing both of holy Fathers and Councelles, and whatsoeuer proofe standeth not with our owne liking and approbation.

Of the second fountaine are deriued other qualities conformable to that humour, as are the denying of iurisdiction and authority in our Superiours, the contempt of Prelates, the exaggeration of the faults & defects of our Gouernours, the impugnation of all Bishoplike dignities, or Ecclesiastical eminency, and especially of that rule whereunto appertaineth the correction of such like offenders; And finally, for satisfying this diuelliſh and pernicious venom of mallice, those wicked reprobates do incite & arme the people against their spirituall Pastours, they kindle factions against Gods faithfull Ministers, they deuise a new Church, a

new

newe forme of gouernment, a newe kingdome, and Ecclesiasticall Hierarchy vpon earth, whereby to bring Men in doubt, or staggering, what or whome to beliue, or whereunto to haue recourse, in such difficulties as doe arise.

These two maladies (I say) of pride and malice, haue beene the cause of obstinate errour in all Heretiques from the beginning, as full well noted that holy and ancient Martyr S. Ciprian, when he said so long agoe: These are the beginnings and originall causes of Hereticks, and wicked Scismatiques, first to please and like well of themselues, and then beeing puffed vppe with swelling of pride, to contemne their Gournours and Superiors Thus doe they abandon & forsake the Church, thus do they erect a prophane Altar out of the Church against the Church: Thus do they breake the peace and vnity of Christ, & doe rebell against Gods holy ordination.

Many causes of euill life.

Nowe then, as these are the causes, either onely or principally of erring in our Beleefe, most facile and easie (as wee see) to be discerned, so of error of life and manners, there are

are many more occasions, causes, & springs, and fountaines to be found. That is to say, so many in number, as we haue euil passions, inordinate appetites, wicked desires, or vnlawful inclinations within our minde, euery one whereof is the cause oftentimes of disordered life, and breach of Gods commandements.

For which respect there is much more set downe in Scripture for exhortation to good life, then to faith, for that the error herein is more ordinary and easie, & more prouoked by our owne frailty, as also by the multitude of infinite temptations. Wherefore we reade that our Sauior Christ in the very beginning of his preaching, straight after he was baptized & had chosen vnto him S. Peter & S. Andrew, Iames & Iohn, and some other few disciples, went vp to the Mountaine, and there made hys most excellent, famous, and copious Sermon, recited by S. Mathew in 3. whole Chapters wherein he talketh of nothing els but of vertuous lyfe, poverty, meekenesse, iustice, purity, sorrowe for sinne, patience in suffering, contempt of riches, forgiving of iniuries, fasting, prayer, repentance,

The effect of Christes Sermons. Mat5. 6.7.

tance, entrance by the straight gate, and finally, of perfection, holinesse, and integrity of conuersation, & of the exact fulfilling of euery iote of Gods Law and commaundements. Hee assured his Disciples with great asseueration, that hee came not to breake the Lawe, but to fulfill the same: and consequently, whosoeuer should breake the least of his Commandements, and should teach men so to doe, that is, should perseuere therin without repentance, and so by his example draw other men to do the like, should haue no place in the kingdome of heauen. Mat.5.20.

Againe, hee exhorteth them most earnestly, to be lights and to shine by good workes to all the world, and that except their iustice did exceed the iustice of the Scribes and Pharises, which was but extraordinary & external, they could not be saued. Mat.6.24. Mat.7.13.

He told them plainely, they might not serue two masters in this life, but either they must forsake God, or abandon Mammon. Hee cryed vnto them, *Attendite*, stand attent, and consider well your state and condition; and then againe, *Seeke to enter by the straight gate*. And lastly hee concludeth, Mat.7.20.

cludeth that the only triall of a good tree, is the good fruite which it yeeldeth, without the which fruit let the tree be neuer so rare or pleasant to the eye, yet it is to be cut downe and burned. And that not euery one that Mat.7.25.
shal cry or say vnto him, Lord, Lord at the last day shalbe saued, or enter into the kingdome of heauen, but onely such as did execute in deedes the will and commandements of his Father in this life. For want wherof hee assured them that many at that Mat.7.22.
day who had not only beleeued, but also doone myracles in his Name, should be denied, reiected and abandoned by him.

Which long lesson of vertuous life, being the first that euer our Saviour gaue in publike to his Disciples, then newly gathered together, (as S Mathew noteth,) hauing treated some-what before of pointes of faith, & by some miracles and preaching shewed himselfe to bethe true Messias, doeth sufficiently teach vs, that we must not only beleeue in his Name and Doctrine, but conforme our liues and actions also, to the prescript rule of his commandements.

For albeit in Christian Religion, faith

faith bee the first and principall foũdarion, wherevppon all the rest is to be stayed and grounded. Yet as in other materiall buildings, after the foundation is laide, there remaineth the greatest labor, time, cost, cunning and diligence to bee bestowed, vpon the framing and finishing of other parts that must ensue: euen so in this celestiall edifice or building of our soule, hauing laid on the foũdation & grovnd of true beliefe, the rest of all our life time, labour and studies is to be imployed in the perfecting of ovr life and actions, and as it were in rayſing vp the wals and other parts of ovr spiritual building by the exercise of al vertues & diligent obseruation of Gods commandements, without the which it will be to no more purpose for vs to brag of our knowledge in the Scriptures, or to say we haue faith, and look to be saued as well as other men, then it wil be to purpose, to haue a foũdation without a building vpon it, or a stocke or tree that beareth no fruite.

Which thing S Iames speaking of that historical & dead faith, whereby the wicked, and the very deuilles themselues, beleeve that ther is one one-

only God expresseth most excellently in this fit similitude; *As a body without a spirit is dead, euen so* (sayth he) *is faith without workes.* Iam.1,26.

This point of doctrine of vertuous life, & obseruing of Gods cõmandements, not our sauiour Christ alone in his Sermon most earnestly vrged, (as hath beene said) but his fore-runner also S. Iohn the Baptist, and his followers the holy Apostles, whereof the one continually called vpon the people to bring forth fruits meete for repentance; the other in all their writings, and no doubt in al their Sermons after matter of doctrine and faith propounded, do proceed to exhortation, and precepts of Christian life. In so much as S. Augustine & other ancient Fathers are of opinion, that the rest of the Apostles, S. Peter, S. Iames *S*, Iohn, and S. Iude, perceiuing the loosenes and security of the people in their times, deiected their writings, eyther only or principally to this ende, euen to perswade and enforce the necessity of good life & conuersation among Christians. Yea, and that Saint Paule himselfe, when hee concludeth that a man is iustified by faith without Rom.12,1 Ephe 4,1. Rom.3,28.

the works of the Law, doeth not exclude the woorkes of charity, as effects and fruites of faith, which follow him that is already iustified in the sight of God, but hee excludeth them as causes of saluation, which goe before him that is to bee iustified. Whereby it appeareth, that Saint Paule handling the causes of our iustification in the sight of God, is not repugnant or contrary to S. Iames speaking of the notes and signes whereby we are iustified: that is (as the word is taken elsewhere) declared or knowne to bee iust or righteous before men.

Mat. 12. 37.

The summe is, that although good works are not the causes of our saluation, yet they are the way (as it were) & the path that leadeth thervnto: because by them, as by certaine marks, we perceiue our selues to haue entred, and to haue proceeded in the way of eternall lyfe. Yea they are the fruits and effects, wher by we testifie and declare both vnto our selues and to others, the truth of that faith which we professe. And therefore our Sauiour Christ willeth vs in the gospel, to let our light shine *before men*, that they seing our good

Iam. 1. 18.

Mat. 5. 16.

works

workes, may take occasion thereby to glorifie our heauenly Father.

And this holy Apostle Saint Iames biddeth those carnall and sensuall Christians that stoode so much vpon the onely name of faith to shew him their faith by their workes, that is, they should declare & testifie vnto men (as I haue saide) the Fayth which they professed, by the fruites thereof. To men (I say) because men which iudge but by the outwarde appearance onely, cannot know the goodnes of a Tree, but by the good fruite which it yeeldeth; they cannot discerne the inwarde Fayth but by the outward workes. But as for God that searcheth the secrets of the harts and raines, it needeth not that we should shew him our faith by our woorkes, or may we looke for iustification at his handes by the best of them, for then might we haue wherof to boast, but there is no boasting with God, & therefore no iustifying by workes in his sight Yet notwithstanding, the Lord requireth good works at our hands, to the end that himselfe might bee * glorified, our needy brethren releeued & * comforted, others gained and wonne by

Iam 2.18.

1.Pet 12.

1.Cor. 9.1.

our exãple, to the embracing of the same faith and Religion which wee professe: our owne faith exercised and strengthned, and our calling and election made sure and confirmed.

And it is very requisite that the
2 Pet.1,10. Children of God, which are bought with so high a price, as with the bloud of Iesus, should glorifie God both in soule and body, because they are redeemed both in soule & body,
1 Cor 6,20. & not liue vnto themselues, but vnto
1 Cor.5,15. him which dyed and rose againe for them. This is the end of our electi-
Ephe.1,4. on before the foundations of the world were laid, as the Apostle Paul testifieth, euen that we should bee holy and blameless before him in loue This is the end of our creation, as the same Apostle witnesseth, Ephesians 2,10. Where he saith that we are Gods workmanship created in Christ Iesus vnto good workes, wherein hee hath ordained that wee should walke. This is the end of our redemption, as old Zachary prophesied, Luke 1,74,75. that being redeemed and deliuered from all our spirituall enemies, and from eternal destruction whereunto wewere subiect, we should serue God without

feare, in holines and righteousnesse before him all the dayes of our life. Finally, that is the ende of our vocation. For God hath not called vs to vncleanesse, but vnto holinesse, & as he that hath called vs is holy, so must we be holy in all manner of cõuersation And it cannot be that they which are truely iustified, that is o say, made righteous by a liuely faith in Christ, should not also in some measure be sanctified, that is, made holy by a faithfull life in him. 1 Pet. 1, 15.

Let not men therfore deceiue thẽselues with the onely name and shadow of faith, without the nature and substance thereof Let them not promise vnto thẽselues euerlasting life, because they know the true GOD, and whom he hath sent Iesus Christ, but let them remember how Christ his Apostle, whom he deerely loued, expoundeth that saying, when hee writeth. By this we know GOD (*truely*) if wee keepe his commaundements; and whosoeuer sayth that he knoweth him, and yet keepeth not his commandements, is a lyar, and the truth is not in him. For as it is a true saying, and by all meanes worthy to be receiued, that Christ 1 Ioh 2, 3, 4. 1 Tim. 1, 15

Iesus came into the worlde to saue sinners; so it is as true a saying, and no lesse worthy to be affirmed, that they which haue beleeued GOD, shold be carefull to shew forth good
Tit.3,8. workes. S. Gregory vpon the words of Christ to S. Thomas, *Blessed are they who haue not seene, and yet haue beleeued*, hath a notable discourse to this purpose. If any (saith hee) infer hereof, I beleeue, and therefore am blessed, and shall be saued, hee saith truely, if his life bee answerable to his beleefe: for that a true Fayth doth not contradict in manners, the things which he professeth in words. For which cause, S. Paule accuseth certaine false Christians in whom he found no vertuous life answerable to their profession; that they con-
Tit.1,10. fessed GOD in words, but denyed him in their deedes. And S Iohn auoucheth, that whosoeuer sayeth he knoweth God, and keepeth not his cõmandements, is a lyar. Which beeing so, wee must examine the truth of our faith by consideration of our life, for then and not otherwise we are true Christians, if wee fulfill in work, that whereof we haue made promise in words. That is, in the

the day of our Baptisme, we promised to renounce the pompe of this world, together with all the workes of iniquity; which promise, if wee performe now after Baptisme, then are we true Christians, and may be joyfull. But contrariwise; if our life be wicked, and contrary to our profession, it is saide by the voyce of truth it selfe. Not euery one that shal say to me Lord, Lord, shall enter into the kingdome of Heauen. And againe, why do ye cal me Lord, Lord, and do not performe the things that I tel you. Here hence it is, that God complained of his olde people the Iewes, saying; *This people honoureth me with their lips, but their hearts are far of from me.* And the Prophet Dauid of the same people. They loued him with their mouth, & with their tongues they lyed vnto him. Wherfore let no man presume to say hee shall be saued, if faith and good life be diuorced and put asunder, which S. Chrisostome noteth, by the woful and heauy chance and iudgement that happened vnto him, who in the Gospel was admitted to the feast of Christian faith and knowledge, but for lack of the ornament or garmẽt

Math. 7.

Esay 29, 13
Psal 78, 36.

of good life, was most contumeliously deprived of his expectation.

Of whom S. Chrisostomes wordes are these. He was inuited to the feast and brought vnto the Table, but for that by his foule garments he dishonored our lord that had inuited him: he was not only thrust from the Table & banquet, but also bound hand and foote, and cast into vtter darkenes, where there is eternal weeping and gnashing of teeth.

Wherefore let vs not (deere brethren) let vs not I say, deceiue our selues, and imagine that our dead and vnfruitefull faith will saue vs at the last day: for except wee ioyne pure life to our beleefe, and in this heauenly vocation of ours, do apparell our selues with the worthy garments of vertuous deeds, wherby we may be admited at the marriage day in heauen: nothing shall be able to deliuer vs from the damnation of this miserable man, that wanted his wedding weed.

1 Cor. 5, 1, 2. Which thing S. Paule well noteth, when hauing saide, we haue an euerlasting house in heauen, not made with mens hands, he addeth presently this acception, *Si tamen vestati & non*

non nudi inueniamur. That is, if we be found at that day well apparelled & not naked. Would God euery Christian desirous of his saluation, would ponder well this discourse of S. Chrisostome.

And so with this alone to conclude our speech in this Chapter, without allegation of further matters of authorities (which are infinite to this effect) it may appeare by that which hath already beene set downe, wherein the true profession of a Christian consisteth, and therby each man that is not partial, or blinded in his owne affection (as many are) may take a view of his estate & condition, and frame vnto himselfe a very profitable coniecture, how he is like to speede at the last accounting day. That is, what profit or aduantage he may expect by his knowledge & profession of Christian Religion. For as to him that beleeueth soundly, and walketh vprightly in his vocation, performing effectually euery day his professed duty, there remaines both infinite & inestimable rewards prepared: so to him that straieth aside and swaruеth from the right path of faith & life prescribed

The conclusion of this chapter

vnto him, there are no lesse paynes and punishments reserued.

For which cause, euery Christian that is careful of his owne saluation, ought to fixe his eyes very seriously vppon them both; and as in beleefe to shewe himselfe constant, firme, humble and obedient; so in life and conuersation, to be honest, iust, pure innocent, and holy.

And for this second point concerning life and manners, hath bin already handled in my former booke (which as I vnderstand is imprinted in England) I shall need the lesse to discourse hereof. But for I haue bin admonished by the writings of diuers, how my former booke hath beene disliked in two special points; first, that I speake so much of good works, and so little of faith: secondly, that I talke so largely of Gods iustice, and so briefly of his mercy, whereby the Consciences of many haue beene offended: let the last Chapter going before of beleefe & life answere the first, and that which immediatly followeth, serue for the latter obiection, and so I doubt not, but a Christiã man may be throughly resolued.

OF THE ONELY IMpediment that is wont to let ſinners from Reſolution.

Which is the miſtruſt and confidence in Gods mercy, through the multitude and grieuouſneſſe of their ſinnes.

CHAP. VI.

AMong all other the moſt greeuous and perilous cogitations, which in this world are accuſtomed to offer themſelues to a mind intangled and loden with great ſins this vſually is the firſt, (through the nature of ſinne it ſelfe, and crafty ſuggeſtions of our ghoſtly enemy,) to fall into diſtruſt and diſpaire of gods mercy. Such was the cogitation of moſt vnhappy Caine, one of the firſt inhabitants of the earth, who after the murder of his owne onely Brother, and other ſinnes by him committed, brake into that horrible and deſperat ſpeech, ſo greatly offenſiue vnto his Lord and Maiſter, *Mine iniquity is greater then that I may hope*

for

for pardon. Such was in like manner the desperate conceit of wicked Iudas, one of the first of them that were chosen to the peculiar seruice of our Redeemer; who feeling his conscience oppressed with manifold iniquities, and most of all with the prodition of his owne Lord and master, tooke no other way of amendment or redresse, but to destroy himselfe both in body and soule, adioyning only these words, full of milerable distruct & desperation, *I haue sinned in betraying the innocent and iust blood.* By which words and most wretched end, hee more greeuously offended & inuited his most louing and mercifull Sauiour, then by all former iniquities committed against him.

Math. 27.

This (then most louing Brother) is the first and greatest Rock, whereat a sinfull soule ouerburnened with the charge of her owne iniquities, & tossed in the waues of dreadfull cogitations, by the blastes and stormes of Gods threates against Sinners, doth comonly make her shipwrack. That is, that most horrible depth & dungeon, whereof the holy scripture

Prou. 18.

sayth; *The impious man when hee is*

come into the bottome and profundity of his sinne, contemneth all. That is, the remediless sore & incurable wound wherewith God himselfe chargeth Ierusalem, when he said, *Insanabilis fractura tua.* Thy rupture is irremediable And the Prophet Micheas considering the same people, thorow the multitude of their wickednes, to endine now to despayre of Gods goodnesse toward sthem, brake foorth into this most pittifull complaint: *For this wil I weepe and lament extremely, I will strip off my cloaths, and wander naked, I will rore like vnto Dragons, and sound out my sorrow at Struthious in the desert, for that the wound and malady of my people is desperate.* Iere. 30. Mich. 1.

This is that great and maine impediment, that stoppeth the Conduits of Gods holy grace, from floing into the soule of a sinfull man. This is the knife that cutteth in sunder all those heauenly and blessed cordes, wherewith our sweete Lord and Sauiour endeuoureth to drawe vnto repentance the harts of sinners saying by his Prophet, *I will pul them vnto me with the chaines of loue and charity.* For by this meanes euery sinfull conscience commeth to answere Hos 11.

ſweet almighty God, as did Ieruſalē when being admoniſhed of her ſins, and exhorted by his Prophet vnto amendment of life, ſhe ſayde, *Deſperaui nequaquam faciā*, I am become deſperate, I will neuer thinke of any ſuch thing.

Iere. 2.

To which lamentable eſtate when a ſinfull man is once ariued, the next ſtep he maketh, is (for auoyding all remorſe and trouble of conſcience,) to ingulfe himſelfe in the depth of al deteſtable enormites, & to abandon his ſoule to the very ſinke of all ſilth and abhominations, according as S. Paul ſaid of the gentiles in like caſe, *That by deſpaire, they deliuered themſelues ouer to a diſſolute life, thereby to commit all madneſſe of vncleannеſſe.*

Ephe. 4.

Which wicked reſolution of the impious, is the thing, (as I haue noted before) that moſt of all other offences vppon earth, doth exaſperat the ire of God, depriuing his diuine maieſty of that moſt excellent property wherin he chiefly delighteth & glorieth, which is his infinite & vnſpeakable mercy. This might be declared by diuers & ſundry examples of holy writ, howbeit, two onely ſhall ſuffice for this preſent.

The

The first is, of the people of Israel, not long before the banishment into Babilon; who beeing threatned from God by the Prophet Ieremy, that manifold punishmẽts were imminent ouer their heads, for their greeuous sinnes committed against his Maiesty, began (in stead of repentance) to fall to desperation, & consequently, resolued to take that impious course of all dissolute life, alledged before out of Saint Paule, for thus they answered God, exhorting them by his threats to reforme their wicked liues; We are growne desperate, and therfore we wil hereafter follow our own cogitations, & euery one fulfil the wickednes of his own conceit. Whereat God stormed infinitly, & brake forth into this vehement Interrogation; *Interrogate Gentes, quis audiuit talia horribilia?* Aske & enquire of the very Gentils whether euer among thẽ wer heard any such horrible blasphemies? Iere. 18.

And after this, for the more declaration of this intollerable iniury, heerein offered to his Maiesty; hee commanded the Prophet Ieremy, to goe forth out of his owne house, and to get him to a Potters shoppe, which

which in the Village was framing his vessels vpon the wheele. Which Ieremy hauing done, he saw before his face a pot crushed & broken by the Potter al in pieces vpon the wheele, and thinking thereby that the vessell had been vtterly vnprofitable and to be cast away, hee saw the same clay presently framed againe by the Potter into a new Vessell, more excellent then before. Whereat he merualling God said vnto him; Dost not thou thinke (Ieremy) that I can doe with the house of Israell, as this Potter hath done with his Vessell? or is not the house of Israell in my hands, as the clay in rhe hands of this craftesman? I will denounce vpon a suddaine against a Nation & kingdom, that I will roote it vp, and destroy it, and if that Nation or Kingdome doe repent from their wickednes, I also will repent mee of the punishmem which I intended to lay vpon them. And then hee proceedeth forwarde, declaring vnto Ieremy the exceeding griefe and indigna tion which he cõceiueth, that any sinner whatsoeuer, should despaire of mercy and pardon at his hand.

A maruailous example of Gods mercy.

The second example is, of the same people

people of Iſraell, during the time of their baniſhment in Babilon, at what time, being afflicted with many miſeries for their ſinnes, and threatned with many more to come, for that they changed not the courſe of their former wicked conuerſation: they began to deſpaire of Gods mercy, & to ſay to the Prophet Ezechiell, that liued baniſhed among them, and exhorted them to amendment, vppon aſſured hope of Gods fauor towards them: *Our iniquities and ſinnes doe lye grieuouſly vpon vs and wee languiſh in them, and what hope of life then may wee haue?* Ezech, 32. At which cogitation and ſpeech, God being greatly mooued, appeared preſently to Ezechiel and ſaid vnto him. *Tell this people, as I doe liue ſaith the Lord God of Hoaſtes, I wiſh not the death of the impious, but rather that hee ſhould turne frō his wicked wayes and liue. Why will the houſe of Iſraell dye in their ſinnes, rather then turne vnto me?*

Then maketh he a large & vehement proteſtation, that how greatly ſoeuer any perſon ſhold offend him, and how great punniſhment ſoeuer he ſhall denounce againſt him, yea, if he had giuen expreſſe ſentence of death

death and damnation vpon him, yet *Si egerit pœnitentiam a peccato suo, fecerit que iudicium et iustitiam*: that is, if he repent himselfe of his sins, and exercise iudgement & iustice for the time to come, (that is, iudgement vpon our selues, & iustice toward others,) all his sins that he hath committed, shall be forgiuen him (saith almighty God) for that he hath done iudgement and iustice.

And this now might be sufficient, (albeit nothing els were spoken) for remouing this first obstacle, and impediment of true resolution, which is the dispaire of Gods infinit goodnes and mercy. Neuertheless, for more euident cleering, and demonstration of this matter, & for the greater cõfort of such as feel: themselues burdened with the heauy weight of their iniquities cõmitted against his diuine Maiesty; I haue thought expediẽt in this place, to declare more at large, this aboundant subiect of endlesse mercy, towards all such as will truely turne vnto him; in what time, state, condition, or age soeuer in this life, which shall be shewed & set downe by these foure points and parts that doe ensue.

The

The first part, touching the loue that God beareth towards man.

FIrst of all, by the infinite and incõprehensible loue that almighty GOD beareth vnto man, which loue is alwayes the mother of fauor, grace, and mercy. If you demand of me in what sorte I proue that the loue of God is so exceeding great towardes man, I answere as the Cosmographer is wont to doe, who by the greatnesse and multitude of the streams & Riuers, doth frame a coniecture of the Fountain from which they flow. The proper Riuers which are deriued & do run forth of loue, are good turnes and benefits, which seeing they are infinite, endles, and inestimable, bestowed by God vpon man (as in the place before hath beene declared, and the whole vniuersall frame of this world, doth abonndantly beare witnes,) it followeth most euidently, that the origine, Fountaine, & well-spring of al these fauors, graces & good turnes, must needes be infinite, immeasurable, & farre surpassing al compasse of mans vnderstanding.

If

If you require of me the cauſe and reaſon, why Almighty God ſhoulde ſo wonderfully be affected towards man, I can directly yeeld ye none at all, but rather matuaile thereat with holy Iob, why ſo ſouera gne a Maieſty ſhould ſet his hart vpon ſo baſe a ſubiect. Notwithſtanding, the holy Scripture ſeemeth to alledge one principall reaſon of his loue, when it ſayth; *Nihil odiſti eorum que feceiſti, et parcis omnibus, quia tua ſunt Domine, qui diligio animas*. That is, Thou (O Lord) which loueſt ſoules, canſt not hate thoſe thinges which thou haſt made, but doeſt vſe mercy towards all men, for that they are thine. And the like manner of reaſoning vſeth God himſelfe, when he ſayth by the Prophet Ezechiell: *Behold, all ſoules are mine*: And heereupon he inferreth a little after, *Num quid voluntatis mea, eſt mors impij*: Can I haue the will to damne a wicked man, ſeeing that his ſoul is mine created & redeemed by me? as who would ſay, this were a caſe againſt all order and equity. And the reaſon of this maner of ſpeech & argument is, for that euery man naturally is inclined to loue the things that be of his

Iob. 7.

Wiſd. 11.

his owne making. So wee ſee, that if a man haue an Orchard, wherein be great variety of trees and plants, yet if there be but one of his own peculiar grafting that floriſheth and proſpereth well, he taketh more delight therein, then in any of the reſt, for that it is his owne workmanſhip.

So in like manner, if a man haue a Vineyard of his owne planting & trimming. For which reſpect the holy Prophet Dauid, finding himſelfe and the whole kingdome of Iury in great affliction & calamity, thought no other meanes ſo forcible to draw God to compaſsion and commiſeration of their cauſe, as to cry out to him in this maner; Thou which gouerneſt Iſraell, look towards vs, & be attent Thou haſt brought forth a vineyard out of Egipt, thou haſt purged the ſame from Gentiles, and haſt planted it. Thou O God of al power turne towards vs, look vpon vs from heauen, and viſit this thy Vineyard, which thine owne right hand hath planted. This manner of perſwaſion vſed the holy Prophet Eſay to moue God, when he ſaid, *Look vpon vs I beſeech thee O Lord, which are the worke of thine hand.* Pſal 97.

But

But aboue all other, the blessed man Iob, standeth as it were, in argument and disputation with God about this matter, saying, haue not thy hands made me? haue they not framed me of clay and earth? Hast not thou compacted me as cheese is made of milke? Hast thou not knit my bones and sinewes together, and couered my flesh with skinne? hast not thou giuen me life, and conserued my Spirit with continuall protection? Howsoeuer thou seeme to dissemble these matters, & hide thē in thy hart, yet I know that thou remembrest them all, and art not vnmindfull of them. Iob. 10.

By which wordes this holy man signified, that albeit GOD suffered him greatly to be tempted & afflicted in this life, so far forth as he might seem to haue forgotten him, yet was he wel assured, that his diuine maiesty could not of his goodnes forsake or despise him, for that he was his creature, and the proper workmanship of his own hands. In which very name *workmanship*, holy Dauid tooke such great comfort, considering that the workman cannot chuse but be louing & fauourable towards his

his own worke, (eſpecially ſo excellent and bountifull a workman, as is almighty god, towards a work made as man is, to his owne ſhape & likenes) that in all his neceſſities yea euē in his greateſt infirmities of fleſh and moſt grieuous offences committed againſt his Maieſty, he conceiueth moſt aſſured hope of mercy and pardon, vpon this conſideration that hee was his workmanſhip, and conſequently wel knowne to his diuine wiſedome, of how brickle and infirme a mettall he was made. For thus at one time amongſt other, he reaſoneth of this matter Look how far diſtant the Eaſt is frō the Weſt, ſo farre off hath God remoued our iniquities from vs. Euen as a Father doth take compaſsion on his owne children, ſo doth the Lord take mercy vpon vs, for that he well knoweth the mould wherof we are made, and doth remember that we are nothing els but duſt. Pſal. 102.

In which diſcourſe, the holy Prophet maketh mention of two things that did aſſure him of Gods mercy, the one, that God was his Creator, and Maker, and therby priuy to the frailty of his conſtitution & nature,

the

the other, that he was his Father, whose property is to haue compassion vppon his children: and this is a second reason, more strong & forcible perhaps then the former, why euery man may bee most assured of pardon, that hartily turneth vnto almighty GOD; considering that it hath pleased his diuine Maiesty, not onely to be vnto man a Creator (as he is to all other things) but also a Father, which is a title of the greatest loue & coniunction, that nature hath left to things in this world. Whereof a certaine Philosopher sayd well, that no man could conceiue the loue of a Fathers heart, but he onely that had a childe of his owne.

For which respect our sauior Christ to put vs in minde of this most feruent loue; and thereby as it were, by one fire to enkindle another within our harts, did vse oftentimes & ordinarily, to repeat this sweet name of Father in his speeches to his follow-
Ma. 5,6,7,8 ers, and thereuppon founded diuers most excellent and comfortable discourses; as at one time when he exhorted them from ouer much care, and worldly solicitude; hee addeth
Math. 6. this reason; *Your Father in Heauen*

know-

knoweth, that you haue neede of theſe thinges. As who would ſay, he knowing your wantes, and beeing your Father, you ſhall not neede to trouble your ſelues with too great anxietie in the matters, for that a fathers heart cannot but bee prouident and carefull for his Children. The like deduction maketh hee in the ſame place, to the ſame effect, by compariſon of the Birdes of the Ayre, and other irreaſonable Creatures: for which, if God doth make (ſayth he) ſo aboundant prouiſion, as all the whole world may witneſſe that hee doth: much more carefull wil he be to prouide for men that are his own children which are more deare vnto him then any other terreſtrial thing created.

All theſe ſpeeches and reaſons of our Sauiour, are deriued from the nature and property of a Parent, which cannot but affect & loue his Children: eſpecially ſuch a Father, whom Chriſt calleth celeſtiall, who in this perfection of true fatherly loue, ſo far exceedeth all earthly Parents put together, as in power, clemency, and goodnes, almighty God ſurpaſſeth the infirmity of his feeble

creatures. Such a Father, as hath not onely giuen life and beeing vnto his Children, but also (as S Paule saith,) hath poured into their harts the diuine spirit of his onely eternal Sonne, stirring them vp to most assured confidence & inuincible hope in his fatherly goodnes and protection. And vppon assurance of this hope, haue as well sinners as Saints from the beginning, fled vnto him confidently vnder this title of paternity, and neuer were deceiued. So the Prophet Esay, as well in his owne name, as in the name of the sinfull people of Israel, doubted not to cry, Thou art our Father, Abraham hath not knowne vs, and Israell is ignorant of vs: Thou ô Lord, art our Father, thou art our Redeemer. And to confirme this assurance vnto vs, Christ sent that most sweet & comfortable embassage vnto his Disciples presently vpon his resurrection, *Goe and tell my Brethren, that I doe ascend vnto my Father, and vnto your Father: vnto my God, and vnto your God.* By which words of Father, and God, the one of loue, and the other of power: the one of will, the other of ability, hee tooke away all doubt of

Gal. 4.

Esay 63.

Iohn 20.

of not ſpeeding, from each man that ſhould make recourſe to this merciſull Lord and Father. God himſelfe alſo, after many threats vſed by the Prophet Ieremy, againſt the people of Iſraell for their ſinnes, in the end, leaſt they ſhould deſpaire, turneth about his talk and changeth his ſtile, aſſuring them of many graces & fauours, if they would returne vnto him; telling the houſe of Iſrael, that hee had loued her from the beginning, and had ſought to drawe her vnto him by threats, to the end he might take mercy vpon her, & that now he intended to builde her vp ageine, to adorne her with ioy & exultation, to gather her children frō all corners of the earth, to refreſh them with the waters and Riuers of life, and all this (ſaith he) *Quia factus ſum Iſraeli Pater.* For that I am become now a Father to Iſrael. And in the ſame place to wicked Ephraim (the head Citty of the rebellious kingdome of Samaria) hee ſayth, *Ephraim is become my honourable Sonne, my delight, and deerely beloued Childe, therefore my bowels are mooued with compaſsion vpon him, and in aboundance of mercy will I take pitty of him.* So Ierē. 38.

much attributed God to this reſpect of being a Father vnto Iſrael and Ephraim, and of their being his Children; for that this cauſe onely (notwithſtanding their infinit enormous ſinnes) his bowels of endleſſe mercy were moued with loue and compaſſion towards them.

And theſe are thoſe tender & mercifull bowels, which holy Zachary Father to S. Iohn Baptiſt, proteſteth
Luke 1. to be in almighty God towards mākind that had offended him. Theſe are thoſe which were in that good old Father mentioned in the goſpel, who being not onely offended but alſo abandoned by his yonger Son, yet after he ſaw him return home a-
Luke 16. gain, notwithſtanding he had waſted all his thrift and ſubſtance, and had wearied out his bodye with wicked life, he was ſo far of from diſdaining to receiue him, as he came forth to meete with him, fell vpon his necke and kiſſed him for ioy: adorned him with new apparell and rich Iewels, prouided a ſolemne banquet for him, inuited his friends to be merry with him, & ſhewed more exultation and triumph for his returne, then if he had neuer departed from him.

By

By which parable, our Sauiour Christ endeuoured to set forth vnto vs, the incomprehensible mercy of his heauenly Father toward sinners, in which respect hee is truely called by his Apostle, *Pater miſe ecordiarum*, the father of mercies. For that as S. Bernard well noteth) the sea and Ocean of mercies doth flow peculiarly from the heart of a Father, which cannot bee saide so properly of the Gulfe and depth of his iudgements. For which cause he is called inscripture the God of Iustice and reuenge and not the Father. And finally, this blessed name of Father in God, doth import vnto vs by Gods owne testimony, al sweetnes, al loue, al friendshippe, all comfort, all fatherly prouidence, care and protection: al certainty of fauour, all assurance of grace, all security of mercy, pardon, and remission of our sinnes, whensoeuer vnfainedly we turne vnto him. 2 Cor 1. Psal. 35.

And in this point his diuine Maiesty is so forward and vehement to giue vs assurance, that being not cõtent to set forth his loue vnto vs by the loue of a Fathers heart, he goeth further, and protesteth vnto vs, that his heart is more tender towards vs

in this behalfe, then the heart of any mother can be to the only child and infant of her owne wombe. For thus he saith to Sion, which for her sinnes began to doubt least hee had forsaken her; Can the mother forget her own infant, or can she not be mercifull to the childe of her own womb? If she could, yet can I not forget or reiect thee: Behold, I haue written thee in the flesh of mine own hands. And this for so much as God is called our Father.

Esay 49.

There remaineth yet a third consideration, which more serueth foorth Gods inestimable loue, then any of the other demonstrations before set downe. And that is that he gaue the life and blood of his onely begotten and eternall sonne, for purchasing & redeeming vs when we were lost; a price so infinite and inexpiable, as (no doubt) his diuine wisedome would neuer haue giuen, but for a thing which hee had loued aboue al measure Which our Sauiour himselfe that was to make the payment, dooth plainly signifie, and therefore also seemeth (as it were) to wonder greatly at such a bargaine, when hee sayth in the Gospell; *So deerely hath God*

God (my Father loued the world, that hee hath giuen for it his onely begotten Sonne. In which words he aſcribeth this moſt wonderfull dealing of his Father, vnto the vehemency and exceeding aboundance of loue, as doth alſo his deereſt Diſciple, and Apoſtle S. Iohn, ſaying: In this appeareth the great loue & charity of God towards vs, that hee hath ſent his onely begotten Sonne into the world, to purchaſe life for vs. In this (I ſay) is made euidēt his exceeding charity, that we not louing him hee loued vs firſt, and gaue his own Son to be a ranſome for our ſinnes. Iohn 3.

Whereunto alſo the holy Apoſtle S. Paul agreeth, admitting in like mānet the exceſsiue loue of god in theſe words; God doth maruailouſly commend & ſet forth his great loue vnto vs, in that wee being yet ſinners, he gaue his ſon to the death for our redemptiō. And in another place, framing out, (as it were) a meaſure of gods mercy, by the abundance of his loue, ſaith thus; God who is rich in mercy, through the exceeding loue which hee bore vnto vs, wee beeing dead in ſin hee reuiued vs in Chriſt, and rayſed vs vp euen vnto heauen, Rom. 9.

ma-

making vs to sitte downe there with him, to the end he might declare to all ages and world ensuing, the most aboundant riches of his grace and goodnes towards vs.

This was the opinion of that noble Apostle S. Paule, and of all his coequall Apostles, Euangelists, Disciples, and Saints; and this work of our Redemption, proceeded onely frō the inflamable furnace of Gods immeasurable loue. And therfore to make no other conclusion heereof, then that which Saint Paule himself doth make. If God haue not spared his owne propper and onely begotten Sonne, but hath giuen him vp to death for gaining vs vnto him, how can it be, that with him he hath not giuen vs all other things. If when we were his enemies, and thought not vpon him, he sent to seeke vs so diligently, by such a Messenger as hee loued so deerely, allowing him to lay downe a price for vs which he so infinitely esteemed: what shall wee thinke that he will do vnto vs now, (wee beeing made his owne by our redemption) if we returne willingly vnto him: when our receiuing shall cost him nothing else, but onely a mer-

Tit 3.

Rom. 5.

mercifull looke vppon vs: which is not so much from the infinite bowels of his bottomlesse mercy, as is one droppe of water from the most huge gulfe of the maine Ocean Sea.

And this shall suffice for the first point of Gods loue, declared vnto vs by the three most sweete & comfortable names & respects of Creator, Father, and Redeemer.

The second part, how God expresseth his loue towards sinners.

NExt after which, we are to consider in what maner God is accustomed to expresse & declare this loue of his, in his dealings and proceeding towards sinners. And first of al, the wise man (hauing had long experience of this matter,) beginneth to describe and sette foorth in this sort, saying vnto God himselfe, *Thou (O LORD) doest dissemble the sinnes of men, to giue vnto them time of repentance.* And then, when they will not vse this benefite of his forbearing, but will needs enforce him to punish and correct them, he saith further of this correction: *Such as* Wisd. 12.

Wisd 12. *wilfully doe runne astray (O Lord) and will not turne vnto thee, thou doest correct them sweetly by little and little, admonishing and exhorting them to leaue their sinnes, and to beleeue in thee.*

These two points then of exceeding clemency, by the testimony of the wise men, are found in almighty God; first to winke at the wicked life of men, and to expect their cōuersion with vnspeakeable patience and longanimity, according as also the Prophet Esay beareth witnesse, adioyning the cause therof in these

Esay 30. wordes; *The Lord doth attend your cōuersion, to the ende he may take mercy on you, and thereby be exalted.*

And secondly, for the same respect when he is inforced by reason of his iustice to chastise them, yet doth he the same with such moderation and mildnes, as alwaves in this life hee reserueth place of pardon.

And vnto these two, wee may adioyn yet a third property of his mercy, more admirable (perhaps) then the former: which is, (as Tertullian excellently noteth) that hebeing the party offended, yet first and principally desireth reconciliation; he hauing receiued the wrong & iniury,

yes

yet doth he moſt buſily intreate for amity and attonement. And whereas in al right and equity, hee might deny vs pardon, and for his power take reuenge of vs at his pleaſure, yet doth he not only offer vs peace of his owne accord, but alſo ſueth vnto vs by al means poſsible to accept thereof, humbling (in a certain maner) his diuine Maieſty to our baſeneſſe and vtility: and behauing himſelfe in this reſpect, as a Prince that were enamoured of his bondſlaue and abiect ſeruant.

This might be declared by many of his owne ſpeeches and doings in holy ſcripture; but one place out of the Prophet Eſay ſhall ſerue for al; where almighty God ſo earneſtly wooeth the cõuerſion of Ieruſalem, as no louer in the world could vtter more ſignes & teſtimonies of a hart inflamed and ſet on fire with loue, then hee doth towardes that Citty which ſo highly hath offended him. For firſt, after many threats powred out againſt her, if ſhee did not return, leaſt ſhe might perhaps fall into diſpaire, he maketh this proteſtation in the beginning of his ſpeech, *Indignatio non eſt mihi, &c.* Angry Eſay 27.

I am not (ô Ierusalem) but whatsoeuer I haue spoken, I haue spoken of good will and loue. Secondly, hee entreth into this dispute, and doubt with himselfe about punnishing her for her sinnes, what shall I do? *Shal I tread her vnder my feete, and put her to the fire? Or else will she stay my puissant hand, and make peace with mee, will shee (I say) make attonement with me?* After which doubt & cunctatiõ, hee resolueth himselfe to change his manner of stile, and to fall a little to chide with her, & then he saith, Harken ô ye deafe inhabitants of Ierusalem, looke about ye, ye blind folke that will not see: who is blinde and deafe but my seruant, that will not regarde or listen to the Messengers which I send? O thou which hast open eares, wilt thou not heare?

And then a little after, he beginneth to smooth and speake faire againe, saying; *Euer since thou hast been gracious and glorious in mine eyes, I haue loued thee, and for thy soule will I giue whole Nations. Feare not for that I am with thee.* Wherewith shee beeing little or nothing moued, he returneth to a sweet manner of complaint, saying; Thou hast enthralled

me,

me by thy ſinnes, and with thine iniquities thou haſt greatly afflicted me His complaint.

Which being ſaid, and ſhee ſomewhat moued thereby to loue him, as he ſeemeth, he turneth vnto her with this moſt comfortable and kinde ſpeech: I am he, I am he, which cancelleth thine iniquities for mine own ſake, & will neuer thinke any more vppon thy ſinnes. His kinde ſpeech.

All which beeing done, and they now reconciled, and made faſt friends togither, his diuine Maieſty beginneth a very louing cõference as it were, & ſweet expoſtulatiõ with her, ſaying in theſe words Cal thou to memory the things that are paſt, and let vs iudge our ſelues here together. Tell me if thou haue any thing whereby thou maiſt bee iuſtified. Thy firſt Parent was a &c. His conference.

Whereat ſhe being aſhamed, & hauing nothing in the world to anſwer for herſelfe; almighty God comforteth her, and knitteth vp the whole matter in this moſt kinde and amiable ſort. Feare not, for I will poure out my Spirit vpon thee, and vpon thy ſeede, and my benediction ſhall be vppon thine of-ſpring; thy children ſhall bud vp and floriſh as willows planted by the water ſide. His ſweet concluſion.

This faith

saith the Lord and king of Israel the Lord of hoasts that is thy redeemer; I am the first and the last, & besides me there is no other God. Be mindfull of this thou house of Iacob. I haue dissolued & dissipated thy sins, as a cloud is dissolued in the ayre; be mindfull of this, and haue an assured confidence. Thus far continueth the treaty between God and his Citty of Ierusalem.

And now tell me (deere Christian brother), whether it be possible for any heart or tongue in the world, to conceiue or expresse more waies, or significations of most vehement good wil & burning affection, then of Gods part in this treaty hath bin declared? What louer or enamoured person vpon earth, what passionate hart could wooe more earnestly, sue more diligently, solicite more artificially, complaine more pittifully, expostulate more amiably, confer more intrinsically, remit offences more readily, offer benefits more aboundantly, conclude more sweetly and giue more pregnant testimony of vnfained loue, nor more assured certainty of eternall league and amity, then doth almighty God vn-

to this Natiō that so grieuously had offended him? who will not confesse now with the Prophet Dauid, That sweet and merciful is the Lord, and his mercies spred ouer al the rest of his most wonderful works. Who wil maruell if the same Prophet made a vow, that his euerlasting song shold be of the mercies of this his Lord & Maker? Psal. 144.

But yet this thing is made much more apparant, by that which his Diuine Maiesty did afterwardes to the same people in the daies of Ieremy the Prophet, (aboue an hundred yeares after this Treaty, in the time of Esay) at what time god being resolued to destroy them & their citty for their obduration in their sinnes, when the houre of execution drew neere, his bowels of mercy were so touched with cōmiseration towards them, as he called to Ieremy, & cōmaunded him once againe to go vp to the Temple gate, where all the people did passe in and out, & there with a loud voyce to cry as followeth; Heare ye the word of God, O al you of Iuda, that do passe in and out by these gates; Thus sayth the Lord of hosts, the God of Israel, yet Iere. 7.

doe you amend your wayes, and I will dwell in this place with you,&c. And when this exhortation and bleſſed endeuour of almighty God,could not moue or profit thē any thing at all, then his vnſpeakeable goodnes beganne with ſharpe threates in this manner: My fury and indignation is gathered together againſt this Citty and vpon the inhabitants, and vpon the very beaſtes and Cattel thereof, as alſo vpon the fruite and trees of this Regiō. The carcaſes of this people, ſhall bee foode to the Birdes of the ayre, and to the Beaſtes of the fielde, their enemies ſhall come and caſt foorth of their Sepulchers, the bones of the Kings & Princes of Iuda; the bones of their Prieſts, Prophets, and inhabitants,and ſhall dry them at the Sunne, and caſt thē out into the dunghill. After all which long and dreadfull commination, he altereth his ſpeech preſently againe, and ſaith with a very lamentable & pittifull voyce: And wil not he that is faln,(notwithſtanding all this)riſe vp againe? Wil not he that is departed from me,return vnto me again? O why doth my people run fro me ſo obſtinatly? By which louing complaint,

Iere.7.

Iere.8.

plaint, and infinite other meanes of mercy that God vſed to that people, when no amendment at all could be procured, his diuine Maieſty was enforced to call Nabuchodonozer King of Babylon before the walles of Ieruſalem, to deſtroy it. But euen now alſo conſider the bowels of his vnſpeakable mercy. For hoping that by this terrour they might perchance be ſtirred vp to conuerſion, hee ſent Ieremy the Prophet to them againe, with this Embaſſage, *Tell the inhabitants of Ieruſalem, will ye not yet receiue Diſcipline and obey my words?* Whereat thoſe graceleſſe people were ſo little moued, as they tooke Ieremy and caſt him into priſon for his meſſage, and thereby exaſperated moſt grieuouſly Gods further indignation againſt them. Notwithſtanding all which, his incomprehenſible clemency would not thus abandon them: but commanded holy Ieremy to write out all his threates and promiſes in a book together, and to ſend the ſame vnto them, forth of the priſon where hee lay, by his ſeruant Baruch, to bee read in their hearing; and ſo he did. Wherof when Ioacim the king had vnder-

Iere. 35.

Iere. 36.

vnderstanding: Hee commaunded Baruch to bee brought into his presence, and there to reade the booke by the fire side, (as the Scripture noteth.) And when he had heard but three or foure pages thereof, he cut them out with a pen-knife, & threw the whole Book into the fire, and so consumed it. At which obstinate and impious dealing, albeit Almighty God were exceedingly offended, yet commanded hee the same booke to be indited & written again, in much more ample manner then before, thereby (if it had beene possible) to haue stirred vp and gained that people vnto him. But when this by no means in the world could be brought to passe: then permitted his diuine Maiesty, the whole Citty to be destroyed, according to his former threats, and that rebellious people, to be led away captiue in bondage to Babylon. In which place and misery, (notwithstanding their demerites) his infinite mercy could not forsake them, but sent his Prophet Ezechiell as also Baruch vnto them, with extreame complaint of their obduration, and yet offering vnto them mercy and pardon euen then

Ezech. 23.

if they would repent.

And what more wonderfull clemency then this, can possibly bee imagined deere Christian Brother? May in reason any man euer now enter into doubt or dispaire of gods mercy, how great and grieuous soeuer the burden of his sins be, when he considereth this proceeding of his eternal Maiesty with the people of Israel, for so many yeeres and ages together: Whom himselfe calleth notwithstanding, *Gentum Apostaricem dura facie & indamabili corde*: An Apostolicall Nation, of a shameleſſe countenance, and incorrigible disposition? Can God deuise any more effectual and forcible meanes, to erect and animate a sinner confidently to returne vnto him, thé are these? And yet (gentle reader) for thy further comfort and encouragement in this behalfe, I will adioyn one thing more, which doth exceed and passe al reason & reach of humane imagination, and that is that God promiseth vnto a sinner that faithfully will return vnto him, not onely to forget and vtterly extinguish all memory of his former iniquities, but also to make more Ezech. 2.

ioy

ioy and triumph at his conuersion, and to loue and cherish him more tenderly at his returne, then if he had neuer fallen or departed from his seruice. This God himself signifieth by the Prophet Esay, when he

Esay 40. sayth; *Call vnto Ierusalem, speake vnto her heart,* (that is, comfortably) *for that her iniquity is forgiuen, shee hath receiued double at Gods handes for all her sins committed.* And more plainly in another place by the same Prophet. The light of the Moon shall be

Esay 30. as the light of the Sun; and the light of the Sun shal be as the light of seuen daies, seauen times put togither when God shall bind vp the wounds of his people, & heal their sores And to this purpose doe appertaine directly those most wonderfull Parables of our Sauiour in the Gospell, concerning the extraordinary ioy, & feasting that the carefull Woman made, when shee had found againe

Luke 15. her Groat that was lost, & the good shepheard, when he brought backe the sheepe that was astray; and the mercifull Father when he receiued home his Sonne that before had abandoned him. And to the same purpose doth it also appertaine, that

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In the Prophet Dauid God glorieth especially in the ſeruice of thoſe people, that before had not known him. And this ſhall ſuffice for this ſecond point, to ſhew what wonderfull meanes almighty God doth vſe, in ſetting forth his mercy, for allurements of ſinners vnto repentance. Pſal. 57.

The third part, what aſſurance God giueth to them that repent.

AND ſo hauing declared what exceeding great loue & mercy God beareth towards man, and how effectually he expreſſeth the ſame by ſuing vnto ſinners for their conuerſion: it followeth that we ſhould in this third place, examine ſomewhat more in particulars, what certaine aſſurance his diuine Maieſty giueth, of vndoubted pardon & full remiſsion of their ſinnes, to all ſuch as vnfainedly ſhal reſolue thēſelues to make their refuge vnto him.

Which thing, albeit euery man by that which before hath been repeated, may ſufficiently conceiue, yet for the importance of the matter it ſhall not be amiſſe in this place alſo, to adde a word or two, for more plaine

plaine and euident demonstration here. And this shall be done by setting down both the words & deeds, that is, both the promises & performance which Almighty God hath vsed and exercised in this behalfe, to all such as haue offended him whatsoeuer. And for the first, which are his promises, most apparant it is, as wel by the things which before haue been discussed, as also by the whole course, body, and drift of holy scripture, that the promises of mercy and pardō, which his diuine Maiesty hath made to sinners, and whereunto by his sacred word, he hath in a certein manner obliged himselfe, are both manifold, vehement, absolute, resolute, and vniuersall. Whosoeuer shall depart from his wicked wayes, and turne vnto me, saith Almighty God, I will receiue him. Eze, 18, 31.

Behold the vniuersality of al people & persons, without excluding any. And then further, *At what time soeuer an impious man shall returne vnto me. from his iniquity, his wickednes shall not hurt him saith the Lord God of hosts.* See the vniuersality of al times and seasons without exception. But yet harke what God addeth besides.

Leaue

Leaue off to do peruerſly (ſaith hee vnto the Iewes, &c.) And then do you come and find fault with me if you can. For if your ſins were as redde as ſcarlet, they ſhall be made as, &c. Eſay 1.

Conſider the vniuerſality of all kinde of ſinnes, bee they neuer ſo grieuous, ſo horrible, or haynous.

And finally, GOD talking to a ſoule that hathoftentimes falne, and moſt infinitely offended him, hee ſaith thus; It is a common receiued ſpeech, that if a woman depart from her husband, and do ioyne herſelfe to another man, ſhe may not return to her firſt husband againe, for that ſhe is defiled & made contaminate. And yet wheras thou haſt departed from me, and haſt committed fornication with many other Louers, do thou returne vnto me againe, and I will receiue thee, ſaith Almighty God. Iere. 3.

By which words is expreſſed the fourth vniuerſality, containing all ſtates, qualities, and conditions of men, how many wayes, or how oftentimes, or how contemptuouſly ſoeuer they haue committed ſinnes againſt his diuine Maieſty. And what may be added now more vn-

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to this? Was there euer Prince that made so large an offer to his Subiects? Or was there euer father that gaue so ample & vniuersall promise of pardon vnto his children? Who can now mistrust himselfe to be excluded from this assurance of mercy wherein all sorts of people, all kinde of sinners, all times of seasons, all states & qualities of sinners are cõprehended? O most miserable and infortunate mã, that excludeth himselfe, whõ God excludeth not. What is ther in this general and vniuersal promises, whereof any man in the world shold haue pretence, to make any least doubt or question? Of the meaning (perhaps) and intent of him that promiseth; O deere brother, it is onely loue and charity, and consequently cannot deceiue vs.

Of the truth and surety of his promises? It is infallible, and more certaine then heauen and earth put together. Of the power that hee hath to performe his promises? It is infinite, and not restrayned by any bounds or limitation: whereof then may we doubt? or in which of these three points may wee not conceiue most singular consolation? Heare the

the cõfortable meditation that bleſſed S. Bernard made vpon theſe three particulars which we haue now mẽtioned. *Triat conſidero* (ſayth hee) *in quibus tota ſpes mea conſiſtit, charitatem vocationis, veritatem promiſſionis, poteſtatem redditionis &c.* *Bern. ſer in ver. Pſa. Mi. do. in æter. Can.*

That is, I do conſider three things (ſaith this holy man) wherein all my hope conſiſteth, and whereby it is made inuiſible. Firſt, the exceeding loue and charity of him, that calleth me to him by repentance: ſecondly, the infallible truth and certainty of his promiſe which he maketh to mee of pardon and mercy; thirdly, the endleſſe power and ability hee hath to performe whatſoeuer hee promiſeth That is, that triple or three-fold rope and Chaine which holy Scripture ſaith is hardly broken, for that by this rope let downe vnto vs from heauen (which is our Countrey) into this world, that is our priſon, wee may aſcend and mount vppe (if wee will) euen vnto the ſight and poſſeſſion of Gods eternal kingdome and heauenly glory. Thus far that bleſſed Father. Eccle. 4.

But now to the ſecond point, if we conſider how faithfully almigh-

ty God hath put in execution those promises of his from time to time, and how no one man vpon earth (so many ages as the world hath continued) was euer yet frustate of this hope, in making his confession vnto his Maiesty, if hee made it from his hart; we shal finde further cause for vs to consider. For so much as it is not probable, or in reason to bee imagined, that he which neuer failed in times past, wil breake his promise for the time to come, especially seeing now in Christianity, when wee haue this aduantage aboue all other
1 Ioh. 2. former times (as S. Iohn doth also note) that hee who was and is our Iudge, is become also our aduocate to plead our cause.

Cast backe thine eyes then my louing brother, and take a view of all ages, times, and seasons past and gone. Begin from the first creation of this world, and come downeward euen vnto this day: and examine indifferently whether in all this wide compasse of times, persons, places, and most grieuous offences committed against his diuine Maiesty, there were euer yet any one sinner vppon earth, that returned vnfainedly, and

was

was not receiued. The ſinne of our firſt Parents was preſently forgiuen vnto them, vppon their firſt ſignification of griefe and ſorrow for the ſame. And not onely this, but our Sauiour alſo Ieſus Chriſt was promiſed to be ſent, for reſtoring them and their poſterity to the glory and felicity which by their fall they had loſt. Gene. 3. After this vntill the time of Abraham and of the people of Iſrael, as ſome workes of Gods iuſtice are recorded in holy writ, that were exerciſed vpon irrepentant offendors; ſo are there many more celebrated of his mercy; and only two perſons in particular are mentioned, who notwithſtanding ſome ſorrow which they ſeemed to haue of their offences were yet reiected; the firſt whereof was the murtherer Cayne, who at the beginning denyed his wickednes vnto God, and then being conuicted, diſpaired of remiſsion. The ſecond was Eſau, whom Saint Paul calleth a prophane fornicator, who found no place of repentance, albeit with teares he ſought the ſame. Heb. 12. Wher of S. Chriſoſtome giueth the reaſō in theſe words; *For this cauſe Eſau obtained not pardon, for that hee did*

not repent as hee should haue done, his teares proceeding rather of anger & teptation, then of true sorrow.

When the people of Israell came to be a distinct Nation, & to bee gouerned by Gods appointment, how grieuously (trow you) did they offend daily, and almost hourely his Diuine Maiesty? And how graciously did his vnspeakable clemency remit and pardon their manifolde and innumerable sinnes and trespasses done against him? The whole Scripture (in truth) seemeth nothing else, but a perpetuall Narration of Gods incredible patience and infinit mercies towards them. And if I would speak of particular persons among thē, which hee receiued to his fauour after great and manifold offences committed: there would bee no end of all that recitall.

Let Manasses that most impious and wicked King be an example for al; of whose enormous life and wicked actes, whole pages are replenished, both in the bookes of Kinges and Chronicles: and yet afterwards notwithstanding, the same man falling into misery & calamity among the Babilonians, (a fortunat schoole

2 Reg. 22.
2 Cor. 33.

often-

oftentimes for Princes, who in their proſperity are wont to contemne GOD,) he began to be ſorrowfull for his former life and actions, and became repentant (as the Scripture ſayth) in the ſight of God for the ſame Whereat his diuine and incõprehenſible mercy was ſo much moued preſently, as he receiued him to fauour, and brought him back from his priſon and fetters, to his kingdome and imperiall throne of Maieſty.

The example alſo of the Niniuites is very notable and ſingular in this behalfe, againſt whom almighty God hauing decreed a ſentence of death to bee executed within a certaine time: hee commanded Ionas the Prophet to go and denounce that ſentence vnto them. But Ionas well knowing the nature and diſpoſition of God towards mercy; fore-ſawe (as afterward hee ſignifieth) that if hee ſhould goe and beare that Embaſſage vnto them, and they thereVppon make change of their liues, his Maieſty would preſently pardon them, and ſo he ſhould be taken for a falſe and lying Prophet For auoyding which inconuenience, he choſe Ion. 1, 3, 4

rather to flee away by sea to the citty of Tharsis, and there to hide himselfe. But almighty GOD raised a tempest in that iourney, and disposed in such sort, as Ionas was cast into the sea, and there receiued & deuoured by a Whale; from whose belly hee was commaunded afterwards to repaire to Ninuie, and to doe his former message, which hee performed. And the tennour of his message was, that within forty daies that huge Citty of Niniuy shoulde be destroyed. Which he hauing denounced vnto them, the sequell fell out as Ionas before had suspected. For the Niniuites believing the message, & betaking themselues to repentance. God forgaue them presently, wherat Ionas was exceedingly greeued and offended, and complained sweetly to god of his strãge dealing heerein, demaunding why hee had enforced him to come and preach destruction vnto thẽ, knowing before hand that he would pardon them. But his mercifull Lord aunswered himfully to this point, by a certaine accident that fell our, whereto Ionas was not able to reply one word.

For

For so it chaunced, that Ionas sitting without the walles of the Citty of Niniuy, vnder an Iuy bush, that in one night by Gods appointment was sprung vp to couer him from the Sun: the same Iuy by Gods ordinance was perished vpon the suddain & was consumed by a worme, leauing the poore Prophet destitute of that consolation of shadow which he receiued by it Wherewith he being not a little disquieted and afflicted, God said vnto him: thou (Ionas art sorrowfull, and much greeued for losse of thine Iuy-tree, which notwitstanding thou diddest not plant or make to grow, nor tookest any labour at all about it But the same grew vp in one night, and in one night it perrished againe. And shall not I then be careful to pardon my great Citty o Niniuy, wherein there be aboue an hundred & twenty thousand innocent people, which cannot distinguish betweene their right hand and their left? This was the aunswere of Almighty God to Ionas, for defence of his singular inclinatiō to mercy in respect that the Niniuites were his owne Creatures, his owne workmanship, and the la- Ionas 4.

bours of his owne handes, as all other people alſo are. Of which kind of reaſon and conſideration, there haue beene diuers thinges ſaide and declared before, for manifeſtations of Gods infinite mercy. And al this that hitherto hath beene ſpoken, is of things onely done in time of the olde Teſtament, before the appearance of Chriſt our Sauiour in the fleſh. But now if we looke into the time of grace, when GOD incarnate came himſelfe in perſon to ſhew the riches of his endleſſe mercy vnto mortall men vppon earth; we ſhall ſee more examples without compariſon of his exceeding clemency. For that now our Creator and Sheapheard ouercome (as it were) with extreame compaſsion, came down into the vale of our miſery, with reſolution, not onely to offer pardon and forgiuenes to all his ſheep that were aſtray and would returne: but alſo to follow and ſeeke them out: and beeing found, to lay them on his owne ſhoulders, & ſo to bring them back vnto the fold againe, and there to giue his life and blood for their defence againſt the Wolfe.

Luke 15.

O ſweet Lord, what greater loue

can

can be imagined then this? What more pregnant ſignification of inflamed charity, can mans cogitation cõceiue or apprehend? It is meruaile now if hee which diſcended vnto vs with his hart, and with theſe bowels of burning affection, did ſet open the gates of all his treaſures, fauors, and graces vnto vs? It is no meruaile if the Apoſtle S Paule doe ſay of this time *Superabundauit gratia* that grace did ouer-abound; & yet further in another place, that Chriſt beeing very God, did in a certaine ſort impouerish and empty himſelfe, with the moſt wonderfull effuſion of mercies, and hauocke of Heauen, which at this time, and euer ſince he hath made. Ioh.10,13 Rom.5. Phil.2.

Heere hence it proceedeth, that al his delight and pleaſure vpon earth, was to conuerſe with ſinners, and to giue them comfort, courage, & confidence in him. Which hee did ſo manifeſtly in ſight of all the world, as he became very ſcandalous & offenſiue thereby to the Scribes & Phariſies, and other principall Rulers among the Iewes Nation. Heere-hence alſo did proceede thoſe his moſt meruailous ſpeeches & ſtrange Math.8, 1 Mark.2. Luk.5.

inuitation of wicked men vnto him; as for example at one time among other, whē he cryed out in publike. *Come vnto mee all yee that doe labour, and be heauy loaden, and I will refresh*
Math 11. *you.* And at another time going into the Temple of Ierusalem vpon a high festiuall day, when all the people were gathered togither, he stood vp in the midst of them all, & brake foorth into this vehement inuitatiō, with a loud voyce, as S. Iohn Euangelist recordeth; *If any man among*
Iohn 7. *you bee thirsty, let him come vnto mee and he shall drinke.* Heereby it came to passe, that his diuine Maiesty was
Math 11. tearmed commonly, *Publicanorum & peccatorum amicus*, the friend and familiar of wicked publicans & sinners. And hereof finally it did proceed, that he receiued all, embraced all, and forgaue all that repaired vnto him, were they Scribes, Pharisies, Souldiours, Publicans, Vsurers, Harlots, Theeues, Persecutors, or what soeuer most grieuous offenders besides; whereof particular examples in each kinde might bee alledged, assuring vs furthermore, that after his resurrection, and blessed ascention to the right hand of his Father,

he

he would be more bountifull, yet in this manner of proceeding, *and draw all men vnto him*: beeing at one time both our Iudge and aduocate, our King and Mediatour, our God and Redeemer, our Father and Brother, our Priest and Sacrifice, and he that both pleadeth and determineth our cause together. Iohn 12.

What then should not wee hope at his time (deere Christian Brother) at the handes of this our Lord and Maister, which hath left vnto vs such wordes, such deedes, such assured euidence of his infallible loue & aboundant mercies towards vs? Why should not his dealings with other men before vs, giue vs heart & courage to trust afforedly in him, for the time present and to come? Why should not his former most infinite mercies, bee vnto vs odoriferous alluring fauours and Oyntments, to make vs as the spouse did in the Cãticles, follow and runne after him.

Heare what deuout Saint Bernard doth meditate vpon this passage of Christes fragrant Oyntmentes. O sweet Iesus (saith hee) the fresh and odoriferous smell of the wonderfull clemency, doth allure vs to run after Can. 10.

ter thee, whē we heare ſay, that thou diſpiſeſt not Beggers, nor abhorreſt ſinners. We know right wel ō Lord, that thou didſt not reiect the theeſe that confeſſed thee, nor the ſinfull woman that wept vnto thee, nor the Chananæan that humbled herſelfe before thee, nor the wicked adultereſſe brought vnto thee, nor the touler or tribute gatherer that followed thee, nor the publican that repaired vnto thee, nor the diſciple that denied thee, nor Saul that did perſecute thee, nor thy tormentors that did naile thy ſacred body to the Croſſe. O Lord, al theſe are fragant ſmelles and ſauours of thy moſt ſweet mercy; and at the ſent of theſe thine oyntments, wee doe follow and run after thee. Thus far S Bernard.

The 4. part: the application of all that hath beene ſayd.

AND ſo with this to come to the fourth & laſt part of this chapter, and to apply all that hath been ſayde of Gods mercy to our preſent purpoſe: What man is there liuing in the world, that reading and belieuing theſe things, can doubt or miſtruſt

truſt to receiue pardon for their ſins? *If God be he that iuſtifieth, who is able to condemne vs,* ſaith the holy Apoſtle S. Paule. If God bee minded to deliuer vs, who can take vs out of his hands? If God proteſt that he wil pardon vs, why ſhould wee make any doubt or queſtion thereof at all? Why ſhould wee not ioyne rather with that confident and faithfull ſeruant of his, Saint Paule, who ſayth vnto vs, and to all other ſinners lying, in his Maiſters name; Let vs repayre vnto him with a true hart in fulneſſe of faith, hauing purged our harts from an euil conſcience: Let vs hold faſt an immoueable confeſsion of our Hope, ſeeing hee is faithfull which hath giuen vnto vs his promiſes, and let vs conſider how one of vs may prouoke another to, &c. By which words the holy Apoſtle ſignifieth, that what ſinner ſoeuer ſhal reſolue with himſelf, to purge his conſciẽce frõ wickednes for the time to come, & to imploy the reſt of his life in charity and good workes, he may cõfidently & boldly repaire vnto almighty God, with moſt certain aſſurance to receiue pardon & remiſsiõ. And alas (deere Brother) why then ſhould

Rom 8.

Iohn 10.

Heb. 10.

should any man despaire? Wherefore should any man cast away his owne soule, that God somuch desireth to saue? what a pittifull and lamentable case is it to behold so many Christians in the Worlde to goe languishing in their sinnes, and to giue themselues ouer to all kinde of careleſſe and desolute sensuality, (which by God himselfe is called desperation) vpon this conceite & wicked cogitation, that now they are gon so farre and so deeply rooted & habited in this kind of life, as either it is impossible, or in vaine for them now to thinke of change or amendment? O deere Brother, let these men harken with diligence vnto this excellent discourse of S Chrisostom which ensueth.

If thou bee a wicked man, (saith hee) thinke vppon the Publican If thou be vnclean of life, consider the harlot. If thou be a murderer, remember the theefe. If thou be a swearer, call to minde the blasphemer. Cast thine eyes vpon Saule and Paul, first a persecutor, & thē a Preacher, first a violent robber, afterward a good Steward, and faithful dispenser. First chaffe, afterward corne: first a wolfe, after-

afterward a Shepheard, firſt lead, afterward gold: firſt a Pirat, afterward a good Pilot: firſt a diſperſer, afterwards a gatherer together: firſt a breaker downe of Gods vineyarde, afterward a planter; firſt a deſtroyer, afterward a builder.

Thou haſt ſeen manifold wickednesſe, but now behold vnſpeakeable mercy. Thou haſt heard the pride of the ſeruant, conſider now the loue and clemency of the mayſter I will not thou ſay to me, I am a blaſphemer, I haue beene a perſecutor, I haue led an vncleane and abhominable life, and therfore I doubt leaſt I ſhall not be pardoned.

Say not ſo vnto me, for here thou haſt examples to the contrary, in euery of theſe and many other ſinnes. Thou maiſt ſafely flye to any Port thou liſt, and that eyther in the old or new Teſtament. For in the olde, thou haſt Dauid, in the new, thou haſt Paule. I wil not haue thee therfore alledge excuſes vnto me, for couering thine owne cowardnes.

Haſt thou ſinned repent; haſt thou ſinned a thouſand times, repent a thouſand times vnfaynedly. This is the onely ointment that may bee

poured

poured into an afflicted conscience, the torment wherof I do wel know. For the diuell standeth by, whetting his sword of desperation, and saying vnto thee; Thou hast liued wickedly all thy youth, & thy former dayes thou hast misspent, thou hast haunted playes, and spectacles with thy companions, and followed after loose & lasciuious women; thou hast taken other mens goods frō them wrongfully: Thou hast beene couetous, dissolute, and effeminate; thou hast forsworne thy selfe: thou hast blasphemed, and committed many other heynous, and wicked crimes, and therfore what hope canst thou haue of saluation; Truely none at all. Thou art a meer cast away, & canst not now goe backe, and therefore my counsaile is, that now thou vse the pleasures & commodities of this world, and passe ouer thy time in mirth of hart, without cogitation of other affaires.

These are the words of the diuell, (louing brother) these are the counsailes and perswasions of our enemy. But mine are contrary: If thou haue fallen, thou maist rise again: If thou haue beene a lost companion, yet thou

thou mayst be saued. If thou haue committed fornication and adultery in times past, thou mayst be continent for the time to come: If thou haue haunted plaies & games, thou mayest draw backe thy foote from henceforth: If thou haue delighted in lewde and euill company, thou mayest hereafter acquaint thy selfe with good. This onely is necessary, that thou begin thy conuersion out of hand, & that thou repent, & take in hand to reforme thy selfe, though it be at the first but a little.

Let thine eyes begin but to shedde foorth one teare, enter into thy conscience, consider thy selfe but indifferently, examine thine actions, and what they deserue: Lay before thy face the day of iudgement, with the torments of hel on the one side, and the ioyes of heauē on the other Repent, confesse, amend thy life, seeke a medicine for thy wounde out of hand, while thou art in this life, in what state or condition soeuer thou be Yea, if thou be vppon thy deathbedde, and ready to breath out thy soule and spirit, feare not to repent, for that gods mercy is not cōstrained by the shortnesse of time. Which I speake

Neuer too late to repent.

speake vnto you (my deere bretheren) not to make you heereby the more negligent, but only to stir you vp to the confidence of gods mercy, and thereby to auoid the most dangerous gulfe of desperation Hetherto are the words of this holy & learned Father.

In which long and large discourse of his, we are to note, that (togither with most excellent encouragement which hee giueth to all sinners, of what state and condition soeuer they bee, in all times and seasons to trust in Gods mercy, and neuer to despayre) he giueth also an wholsome admonishment, that wee should not by this confidence become more negligent in reformingour liues, but rather doe it out of hand, without all delay, or procrastination. Whereunto in like manner the holy Father Saint Augustine, in like exhortation against despaire, dooth endeuour most vehemently to stirre vs vp, in these words. Let no man after a hundred sinnes, nor after a thousand, despaire of Gods mercy, but yet so let him not dispaire, as hee seeke presently without all stay, to reconcile himselfe to God by amendment of life;

life; leaſt perhaps, after that by cuſtome he hath gotten a habite of ſin, hee bee not able to deliuer himſelfe from the ſnares of the diuell, albeit he would.

And in the very ſame Sermon, hee diſcourſeth yet further of the ſame matter, in manner following. Not euery man that hath ſinned, but hee that perſeuereth in ſin, is hateful and abhominable in the ſight of GOD. For that no man muſt diſtruſt of Gods mercy towards him that will amend and leaue his ſinnes. For that God himſelfe, as a moſt ſweet comforter, hath ſaid by his Prophet. *That the impiety of a wicked man ſhall not hurt him, at what time ſoeuer hee ſhall returne from the ſame.* But yet this great mercy of the Lord, is then only profitable vnto vs, if we delay not our conuerſion, nor doe multiply ſinnes vpon ſinnes. Which I will declare vnto you by the example of woundes and ruptures of our body, by which alſo the infirmities of our mind and ſoule may be conceiued. Eze. 11, 13.

Thus then we ſee, if a mans foot, legge, or arme be broken, with how great paine the ſame is reſtored to his accuſtomed ſtrength. But if any

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member of our body should be broken twice or thrice, or more often in one and the selfe same place your charity can imagine, how harde a thing it wer for that part to receuer her perfect health againe. So fareth it (deere brethren) in the woundes and ruptures of our soule.

If a man doe commit sinne once or twice, and do vnfainedly without dissimulation make his refuge to the medicine of repentãce, he doth out of hand obtaine health again, & that sometimes without any skar or blemish of the disease past. But if he begin to adde sins vpõ sins in such sort that the weunds of his soule do rather putrify within him, by couering and defending them, then heale by repentance & confession, it is to be feared, lest that heauy speech of the Apostle be fulfilled in him, to whom he saith in this manner; Dost thou not know, that the benignity of god is vsed to bring thee to repentance? But thou by thy obdurate hart & irrepentant hart dost heape to thy selfe wrath in the day of vengeance, and of the reuelation of Gods iust iudgement. Thus far S. Augustine.

Rom. 2.

But now (deere Christian bro-

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ther) what can bee spoken more effectually; either to erect vs to hope and confidence in Gods mercy, or to terrifie vs frō presumption in delaying our amendment, then here hath bin vttered by these noble pillers and Fathers of Christs Church, and most excellent instruments and Temples of his holy Spirit? The diuine wisedome of almighty God, in a certain place saith; That the words of Wisemen, ought to be spurs vnto vs, and as it were nailes, driuen into the depth of our hearts: meaning therby that we should be stirred vp, and most vehemently moued when we heare such Wise men as the holy Ghost there meaneth (which indeed are onely they that haue the knowledge and true feare of God,) make such exhortations vnto vs, and giue vs such wholsome admonishmēts, as these godly Fathers in this great affaire haue done. And how is it then (deere brother) that we are nothing stirred vp thereby, nothing quickened, nothing awaked? Well, I will conclude this whole Chapter and treatise, with another exhortation & admonishment of Saint Augustine, for that besides the graue authority Eccle. 20.

of

of the man (which ought to moue vs much) I thinke nothing can be ſpokē more excellently, or more agreeing to our peculiar purpoſe.

S. Aug Ser. 181. de tem.

Thus then he ſaith, Almighty God doth neuer deſpiſe the repentance of any man, if it be offred vnto him ſincerely and ſimply; nay he accepteth the ſame moſt willingly, imbraceth the penitent, and endeuoureth to reduce him to his former eſtate, wherein he was before he fell.

And that which is yet more; if a man be not able to fulfill the whole order of his ſatisfactiō, yet doth not god refuſe the leaſt repentance that is, though it bee done in neuer ſo ſhort a ſpace. Neither doth he ſuffer the reward to periſh of any litle cōuerſion. And this doth the Prophet

Eſay 51.

Eſay ſeeme to me to ſignifie, whē he ſaith in Gods perſō to the people of Iſrael; I haue contriſted thee a litle for thy ſinnes, I haue ſtriken thee & turned my face from thee, thou haſt been ſad and haſt walked in ſorrow — and I haue comforted thee againe.

These examples thē of repentance (deere Brethrē) wee hauing before our eyes, let vs not perſeuere in wickednes, nor diſpaire of reconeiliati-

on but rather let vs say with a confident hart, we will turne home to our Father, and present our selues vnto our God, for truely (my brethren) hee will neuer turne away from the man that turneth vnto him.

Himselfe hath said, that he is a God which draweth neere vnto vs, wer it not that our sins do make a separation betwixt him & vs. Let vs take away then the separation & obstacle, and so nothing shal let our coniunction with him, which he greatly desireth. For to this end did he create vs that he might bestow vpon vs eternall life in the kingdome of heauen. He did not make vs for hell, but hee made his kingdome for vs, & hel for the diuell. So he saith in the Go spell, *Come ye blessed of my Father, enioy the kingdome prepared for you, from the beginning of the worlde.* And to the damned: *Depart from me yee accursed, into euerlasting fire, which is prepared for the diuell and his Angels.*

Esay 59.

Math. 25.

If then hell fire was prepared for the diuell, and the kingdome of heauen for man, from the beginning of the word, it remaineth onely, that we prouide, not to loose our inheritance by persisting in sin. So long as

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we are in this life; howe many or great soeuer our sinnes may be, it is possible to wash them away by true and vnfayned repentance, but when wee shall once depart frō this world, albeit then wee do repent, (as no doubt but we shall from the bottome of our harts) yet shall it auaile vs nothing. And albeit our teeth do gnash, our mouth cry out, our eyes gush forth in teares, and our harts lament with innumerable complaints and supplications, yet shal no man heare vs, no man assist vs, not so much as with the tip of his finger, giue vnto vs a drop of water to coole our tongs amidst hell torments, but we shal receiue that lamentable answer which the rich Glutton receiued from the mouth of Abraham. *There is betweene vs and you a great distance, so that none may passe from vs to you, nor from you to vs.* Luk. 16. Hither to lasteth Saint Augustines exhortation. And herewithal I think it good to conclude this Treatise.

FINIS.

The end of the second and last Booke, tending to Resolution.